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KOCH-BEHAR DIVISION

A Statistical Account of Bengal.

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VOLUME VIII.

DISTRICTS OF RÁJSHÁHI AND BOGRÁ.

THE ACCOUNT OF BOGRÁ HAS BEEN COMPILED BY

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PREFACE

TO VOLUME VIII. OF

THE STATISTICAL ACCOUNT OF BENGAL.

THIS Volume treats of two Districts lying within the angle formed by the converging channels of the Ganges and the Brahmaputra. The more westerly of the two, Rájsháhí, ranked in the last century as the largest *zamíndárí* in Bengal, and was prized by the East India Company during its trading days as a great centre of agricultural and manufacturing wealth. It stretches eastward from the Ganges in an expanse of almost monotonous fertility, studded with villages, each in its grove of trees, well provided with water-carriage, and intersected through its whole length by the Northern Bengal Railway. The other District, Bográ, owes its existence, as a separate jurisdiction, to a desire on the part of the British rulers to give a more perfect protection to person and property in Bengal. On its eastern side, now washed by the Brahmaputra, a vast new river system has been formed within a single generation, creating fresh administrative requirements, and opening up new chances to people to better their lot.

The Districts of Rájsháhí and Bográ, dealt with in this Volume, contained a population in 1872 of 2,000,196 souls, and covered an area, as estimated for the Census of that year, of 3725 square miles.

W. W. H.

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INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 67–68 and 225–226. In some instances, in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables :—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{2}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 9d. to 2s., but for ordinary purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lbs. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows :—

1 chaták ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{3}$ of an acre ; and this bighá has been uniformly adopted throughout the following volume.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF RÁJSHÁHÍ.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF RÁJSHÁHÍ.[1]

RÁJSHÁHÍ DISTRICT forms the central southern portion of the Division or Commissionership of the same name. It lies between 24° 3′ 0″ and 24° 59′ 0″ north latitude, and 88° 20′ 45″ and 89° 23′ 30″ east longitude; contains an area, after recent transfers, as returned by the Boundary Commissioner in 1874, of 2360·82

[1] My Account of Rájsháhí District is chiefly derived from the following sources:—(1) Answers to my Five Series of Questions, furnished by successive District Officers, and signed by Mr W. H. Heeley, C.S., and Mr J. S. Carstairs, C.S. (2) Mr Grant's Report on the Finances of Bengal, dated 27th April 1786, published in the Fifth Report of the Select Committee on the Affairs of the East India Company, vol. i. (London, 1812; Madras reprint, 1866). (3) Bengal Census Report of 1872 by Mr H. Beverley, C.S., with subsequent District Compilation by Mr C. F. Magrath, C.S. (4) Reports of the Commissioner of Rájsháhí Division for 1871 and 1872. (5) Special Report on the Land Tenures of the District, by Bábu Kásí Kinkar Sen, Deputy Collector, dated 26th January 1874. (6) Special Report by the Collector of Rates of Rent prevailing for land growing ordinary crops, dated 14th August 1872. (7) Report on Silk in India, by Mr J. Geoghegan, C.S. (8) Annual Report of the Inspector-General of Police for 1872. (9) Annual Report of the Inspector-General of Jails for 1872, with Special Jail Statistics for the years 1857–58, 1860–61, and 1870, compiled in his office. (10) Annual Report of the Director of Public Instruction for 1872, with Special Statistics compiled for the years 1856–57, 1860–61, and 1870–71. (11) Postal Statistics for 1861–62, 1865–66, and 1870–71, furnished by the Director-General of Post-Offices. (12) Annual Reports of the Meteorological Department for 1871 and 1872. (13) Medical Report furnished by the Civil Surgeon of the District in 1870. (14) Annual Reports on the Charitable Dispensaries of Bengal for 1871 and 1872. (15) Statement of Areas, Latitudes, and Longitudes, furnished by the Surveyor-General of Bengal and the Boundary Commissioner.

square miles, exclusive of river area; and a population, as returned by the Census of 1872, of 1,310,729 souls. The Census area, on which the population, police, and crime percentages are calculated, is taken approximately at 2234 square miles. The chief town, which is also the administrative Head-quarters of the District, is Rámpur Beauleah (Boyáliyá), situated on the north bank of the Ganges river, in 24° 22′ 0″ north latitude, and 88° 38′ 41″ east longitude.

BOUNDARIES.—Rájsháhí is bounded on the north by the Districts of Dinájpur and Bográ; on the east by Bográ and Pabná; on the south by Nadiyá; and on the west by Murshidábád and Maldah. The Ganges river forms a great natural boundary-line to the south-west and south.

JURISDICTION.—Numerous changes have taken place in the jurisdiction of the District since the accession of the East India Company to the *Diwání*, or financial administration of Bengal, in 1765. Up to the time of the Permanent Settlement in 1793, Rájsháhí formed the largest, and one of the most important, Districts of Bengal. It appears to have extended from Bhágalpur on the west to Dacca on the east, and to have also included a large and important subdivision called Níj Cháklá Rájsháhí on the south of the Ganges, which extended over a great portion of what now lies within the Districts of Murshidábád, Nadiyá, Jessor, Bírbhúm, and Bardwán. At the same time, the Fiscal Divisions (*parganás*) of Lashkárpur and Táherpur, to the north of the Ganges, now included within Rájsháhí, were then comprised within Murshidábád District. Mr J. Grant, in his "Analysis of the Finances of Bengal," dated April 27, 1786, and published in the celebrated "Fifth Report on the Affairs of the East India Company" (London, 1812; Madras reprint, 1866, vol. i. p. 259), thus describes the territory in his time:—"Rájsháhí, the most unwieldy extensive *zamíndárí* in Bengal, or perhaps in India; intersected in its whole length by the great Ganges or its lesser branches, with many other navigable rivers and fertilising waters; producing within the limits of its jurisdiction at least four-fifths of all the silk, raw or manufactured, used in or exported from the Empire of Hindustán, with a superabundance of all the other richest productions of nature and art to be found in the warmer climates of Asia fit for commercial purposes; enclosing in it circuit, and benefited by the industry and population of the overgrown capital of Murshidábád, the principal factories of Kásimbázár, Beauleah, Kumár Khálí (Comercolly), &c., and

bordering on almost all the other great provincial cities, manufacturing towns, or public markets of the Subah (Governorship); was conferred in 1725 on Rámjan, a Bráhman, the first of the present family, in which is vested the office of Farming-Collector of the District."

So extensive was this territory or *zamíndárí*—estimated in 1786 to comprise an area of 12,909 square miles—that it was found impossible for a single Collector-Judge and Magistrate, with two Assistants—one stationed at Muradbágh, and the other at Nattor (the ancient capital of the District, and still the residence of the Rájás of Rájsháhí)—to administer justice. The old correspondence is full of complaints as to the disturbed condition of the country. In 1793, when a general redistribution of Bengal into Districts was made by Government, Rájsháhí was stripped of a considerable portion of its outlying territory, and a natural boundary-line was drawn to the west, south, and east along the two great rivers the Ganges and Brahmaputra. The District was still much too large to be efficiently administered by one central authority; and early in 1813, the extreme frequency of burglaries and gang-robberies indicated that the District Magistrate was unable to exercise proper control over the police stationed in the more distant parts of his jurisdiction. Accordingly, in March 1813, the Police Circles (*thánás*) of Rohanpur and Champái were separated from Rájsháhí, and, together with others from Dinájpur and Purniah, were formed into the present District of Maldah. About the year 1821, four other Police Circles, namely,—Adamdíghí, Nakhilá, Sherpur, and Bagurá (Bográ), were, for administrative purposes, separated from Rájsháhí; and, together with two Police Circles from Rangpur, and three from Dinájpur, formed into the present District of Bográ. Again, about eight years later, the District of Pabná was constituted in a similar way by the separation of the five Police Circles of Sháhzádpur, Khetupárá, Ráiganj, Mathurá, and Pabná, from Rájsháhí, and four others from the District of Jessor.

General Aspect of the District.—Like the other deltaic Districts of Bengal, Rájsháhí consists of broad expanses of low-lying rice-ground, studded with villages and hamlets embedded in groves of trees. The only exception to the prevailing monotony of scenery is found in a small tract in the north-west of the District bordering on the Districts of Maldah and Dinájpur. This tract is called the Bárendra-bhúmí, and consists of a stiff red clay with an undulating surface, and covered for the most part with brushwood interspersed

with trees. One of the principal features in the configuration of the District is the frequency of marshes and swamps (*bils*), which, in the rainy season, often form large winding lakes. Travelling from west to east, the marshes increase in number and size, till, in the extreme east, the whole boundary of the District is covered by a series of these marshes. The most important of them is the great Chalan *bil*, a description of which will be found on a subsequent page.

River System.—The Ganges and Mahánandá are the principal rivers in Rájsháhí District that are navigable by large cargo-boats. Neither of these rivers, however, actually intersects the District; the Ganges forming the boundary on the south-west and south, while the Mahánandá only touches on the extreme western boundary-line for about three or four miles to the point of its confluence with the Ganges. The following is a very brief description of the principal rivers of the District, with their most important tributaries and offshoots:—

The Ganges first touches Rájsháhí in the west of the District, at the point of its confluence with the Mahánandá; it thence flows south-east past the Police Station of Godágári for about fifteen miles, thence east past the town and station of Rámpur Beauleah; after which it takes a sweep to the south, to the point where it throws off the Matábhangá from its south bank into Nadiyá District, whence it again turns eastward and north-eastward, till it leaves the District a few miles below the Lálpur Police Station, whence it flows southward, forming, for a considerable distance, a natural boundary between the Districts of Nadiyá and Pábná. A short distance above the spot where the Ganges touches the western boundary of the District, a delta has been formed by its waters in conjunction with those of the Mahánandá. This delta between the two streams is gradually being eroded by the action of the Ganges, and the point of confluence of the rivers slowly pushed further northward. The Collector of the District reports to me that, at the end of the last century, the two rivers flowed nearly parallel with each other for about twenty-five miles below their present place of junction, separated by a narrow spit of land studded with villages, which have now been either altogether carried away, or have given their names to the shifting islands and sandbanks (*chars*) in the river. Below the junction of the Mahánandá, the left or north bank of the Ganges, for about twenty miles, consists of a stiffish clay soil, which yields very little to the action of water; but from just above the town of

Rámpur Beauleah, the soil is sandy and easily washed away. About ten or twelve years ago, a considerable portion of the European Station of Rámpur Beauleah including the Government Offices, fell into the river; and during the rainy season of 1869, the stream again directed itself against the Station, so as to cause considerable apprehensions for its safety. About five miles below Rámpur Beauleah, the Ganges throws off a small stream—the Nárad—which flows in a north-easterly direction through the Police Circles (*thánás*) of Beauleah, Putiyá, Nattor, and Baráigáon. This stream carries off but a small supply of water from the Ganges, being only navigable to small craft during the rainy season. A more important offshoot of the Ganges in Rájsháhí District is the Baral, which leaves the main stream about five miles lower down, and flows in a winding easterly course through the Southern Police Circles (*thánás*) of Charghát and Baráigáon. Below the Baral, the Ganges neither receives nor throws out any streams of importance on its north or left bank, although on its right bank several important rivers branch off into Nadiyá District. In its course along the western and southern boundary of Rájsháhí, it forms numberless alluvial accretions and sandbanks, which change in size and form almost every year, giving rise to land disputes, and affording constant employment to the revenue officers. These little islands, as well as the alluvial soil along the bank, are generally cultivated for the most part with indigo. The Ganges is nowhere fordable, and is far above the reach of the tide.

The Mahánandá takes its rise in the great Himálayan range, and after flowing through the Districts of Purniah and Maldah, just touches the western borders of Rájsháhí, and after marking the boundary line for three or four miles, empties itself into the Ganges, as already stated. It is a wide and deep river, easily navigable by cargo-boats of five hundred *maunds*, or from fifteen to twenty tons burthen, with several important seats of commerce on its banks in the lower portion of its course. During the few miles the river touches on Rájsháhí District, it neither receives any tributaries nor throws off any offshoots.

The Atrái, one of the channels of the Trisrotá or Tistá river, flows through the centre of Dinájpur and enters Rájsháhí District a few miles north of Mandá Police Station, whence it flows a course of about seventy miles, generally from north-west to south-east, passing through the Police Circles (*thánás*) of Mandá, Bándáikárá, and Singrá. During the rainy season the Atrái is navigable in its upper

reaches by large cargo-boats of a thousand maunds, or about thirty-five tons burden; but in the cold weather and summer months, it only floats craft of about fifty maunds or two tons. The most important tributary of the Atrái is the Jamuná, which flows into it from the north near the village of Bhawánípur. A few miles after receiving the waters of the Jamuná, the river divides itself into two streams, of which the one to the left is called the Gur, and flows into the northern portion of the Chalan *bil*, while the main stream keeps to the west of the *bil* till near the village of Syámpur, where it is joined by the Nárad from the west and the Nandákujá from the south. A little farther down, an insignificant stream flowing from the north brings back into the Atrái some of the waters of the Gur river which left it higher up. From this point the Atrái fringes the Chalan *bil*, into which it has several inlets; it flows through the southern extremity of the *bil* under the name of the Gumání, and finally passes into Pabná District, where it joins its waters with those of the Baral.

The Jamuná, as stated above, is the principal tributary of the Atrái within Rájsháhí District. It enters from Dinájpur, first touches on Rájsháhí near the village of Balubhárá, and forms the boundary between that District and Bográ for about fifteen miles, when it enters Rájsháhí, and after a farther course southwards of about ten miles, finally falls into the Atrái near the village of Bhawánípur. The Jamuná is a river of considerable magnitude, and is navigable throughout the year for boats of fifty maunds or two tons burden.

The Baral is the most important offshoot of the Ganges in Rájsháhí District. It leaves the parent stream near the Police Station Charghát, and flows eastwards through the southern portion of the District till it passes into Pabná. The Baral is a large stream, and was formerly navigable at all seasons of the year. Unfortunately, during the present century a sandbank has formed across its mouth, obstructing the free passage of water from the Ganges for six or seven months of every year. This river throws out two offshoots to the north—the Musá Khán, flowing through the Police Circle (*tháná*) of Putiyá; and the Nandákujá, a river of some magnitude, which flows through the Police Circles of Nattor and Baráigáon, and finally mingles its waters with those of the Atrái, a short distance to the north of the Chalan *bil*.

The Narad is a name given to three different streams in the District. The first is a small watercourse which leaves the Ganges

a few miles below the town of Rámpur Beauleah, and flows into the Musá Khán near the Police Station of Putiyá. A short distance north of Putiyá, another stream called the Nárad (although in no sense a continuation of the former watercourse) leaves the Musá Khán, flowing eastward past the town of Nattor. It is navigable during a considerable portion of the year. After passing Nattor, it receives a tributary from the south, also called the Nárad, an offshoot of the Nandákujá. From the point of confluence of the two Nárads, the river continues to flow eastwards till it falls into the Atrái just above the junction of that stream with the Nandákujá.

THE NAGAR is the name of a small stream which enters Rájsháhí from Bográ, and after a course of about twenty miles in the District through the Police Circle (*tháná*) of Singrá, falls into the Gur.

THE BARANÁI is a narrow but deep stream, navigable for a considerable portion of its course at all seasons of the year, and very important as furnishing a water-way through the centre of the District. It takes its rise to the north of Rámpur Beauleah, and flows north about ten miles to Nanhattá, from which point it becomes navigable. It then flows, generally in an easterly direction, about forty miles farther, during which it receives one tributary from the Atrái—the Bhawaniganj river, flowing from the north—and finally falls into the Atrái near the village of Bagsár.

The GUR and GUMÁNÍ rivers have been already described in the account of the Atrái; and will be mentioned in further detail in connection with the Chalan *bil*.

The above is a list of the most important rivers, their branches and tributaries; but the whole District is intersected by an intricate network of smaller streams and watercourses, all of which are navigable for boats of fifty maunds or two tons burden during the rainy season. With the exception of the Ganges, most of the rivers of the District are narrow, and flow through well-defined channels, with little erosion of their banks.

LAKES, MARSHES, &c.—Rájsháhí District is studded with marshes and swamps (*bils*), especially along its eastern borders. These are for the most part dry during the hot weather, but expand into lakes and broad sheets of water in the rainy season. The largest and most important of these is the Chalan *bil*, which is navigable throughout the year. The following description of it is extracted from a report by Mr Norman, late joint-Magistrate of Rájsháhí:—"*Bil* Chalan is the name applied to an extensive tract of country situated between

the Districts of Rájsháhí, Pabná, and Bográ. It lies between Singrá, a village and Police Station on the road between Nattor and Bográ to the north-west, and the north bank of the Baral river near Chátmohar in Pabná to the south-east—a distance of twenty-one miles. The greatest breadth is from Tárás on the north to Biághát on the south-west, a distance of ten miles. The total area is about a hundred and fifty square miles. It is a depressed basin, sunk on all sides below the level of the adjacent country, as shown by the course of the neighbouring rivers; except at the southern extremity, towards which its bed slopes, and from which its waters are discharged. In the rains the entire area of the *bil* is covered with a sheet of water, interrupted only by the high lands of the villages situated in it. The principal feeders of the *bil* are the Gur from the north and the Nandákujá from the west. There are also two minor streams—the Bhadra and the Besání—on the east. The Gur empties into the *bil* the waters it drains from the north in its passage through the Districts of Bográ and Dinájpur. The Nandákujá conveys into the *bil* the waters of the Ganges, which it receives through the Baral. The Gur joins the Nandákujá at Názirpur; but in the rains, the latter river, swollen with Ganges water, forces back the waters of the Gur, and flowing northwards along the channel of that river, rushes into the *bil* through the Gutíyá *jolá*. Both rivers, moreover, overflow their banks, and pour masses of water across the fields into the *bil*. The outlet for the waters of the *bil* is through the Nandákujá, which from Kátchikátá southwards flows through the centre of the *bil* and empties itself again into the Baral at Nun-nagar." [Mr Norman, here and throughout this extract, uses the name Nandákujá for the united waters of the Atrái and Nandákujá, which, under the name of the Gumání, find their way into the Baral after crossing the Chalan *bil*. The Nandákujá proper only runs from the Baral northwards into the Atrái.] "The Baral falls into the Haráságar, which, in its turn, discharges itself into the Brahmaputra (Jamuná). When the Brahmaputra is in flood, the current of the Baral is forced back, and the water of the *bil* remains pent up until the Brahmaputra falls again.

"During the dry season the greater portion of the *bil* dries up, leaving a water-basin of about twenty square miles, which extends from Tájpur and Doiyá on the north to Masindá and Káchikátá on the south, a distance of about seven miles; and from Piplá on the east to Kadamtalí, Mirzápur, Sápgárí, and Durgápur on the west, a distance of from three and a half to four and a half miles. This area

is not, however, covered with an uninterrupted sheet of water, but with a collection, as it were, of shallow pools, connected with each other by tortuous channels, and interspersed with patches of high ground, on some of which stand villages. The water averages about three feet in depth. The water-basin under description is traversed from north to south by an exceedingly sinuous central channel, known as the Bángangá. This, as well as the network of subsidiary channels which communicate with it, is from six to twelve feet in depth.

"In the dry season, the streams which fall into the *bil* on the east disappear. Only two rivers maintain any volume of water during the dry season, namely, the Gur and the Nandákujá. By the former it is fed, and by the latter its waters find exit.

"The Gur is the name given to the united streams of the Atrái and Jamuná, which drain the northern District of Dinájpur. It also receives the Nágar, which flows from Bográ District. If confined to its proper or direct bed, the Gur falls into the Nandákujá at Názirpur. If not artificially restrained, however, its waters are attracted by the low level of the *bil*, and feed it through three natural canals, as follow—(1) The Katuábárí *jolá*, which falls into the northern end of the Bángangá, the central channel of the *bil*. Formerly the Bángangá was connected with the Gur near Singrá, but its bed between that place and its junction with the Katuábárí has now silted up. (2) The Pádhoyár *jolá*, which leaves the Gur opposite Ránínagar, and after a very sinuous course discharges itself into the Bángangá. This is the smallest of the three *jolás*. (3) The Gutíyá *jolá*, which leaves the Gur at Maheshmárí, is the largest of the three channels, and is the main feeder of the *bil*. It is eight or nine feet in depth in most places, is about forty yards broad, and has a current of about three-quarters of a mile per hour. This *jolá* carries off by far the greater portion of the waters of the Gur. The remaining portion, which finds its way along the straight bed of the river into the Nandákujá at Názirpur, is quite insignificant, and is barely sufficient to float boats of the smallest size. Thus, the waters of the Gur pass into the *bil* on the north and west, and find exit through the channel of the Bángangá.

"The Nandákujá is an offshoot of the Baral, which it leaves at Nandákujá factory; and after a nearly semicircular course, for the last six miles of which it passes through the centre of the *bil*, it discharges into the same river. During the dry season this river confines itself strictly to its own channel, and no water escapes from it

over any part of the surface of the *bil*. Its only point of contact with the waters of the *bil* is at Káchikátá, where it receives them through the Bángangá, and carries them with it on its way to the Brahmaputra. The confluents of this river are the Báránai and the Atrái, the waters of the latter being divided between it and the Gur. This river is locally known as the Gumání, between Syámpur and its confluence with the Baral. For the sake of uniformity, however, the name Nandákujá only is used throughout this report.

"Both the Gur and the Nandákujá remain open all the year round, being fed by mountain streams from the north. They are navigable by vessels of six or seven hundred maunds burthen (from twenty to twenty-four tons). Having an open communication with the Brahmaputra through the Baral and Haráságar, they provide the Districts of Rájsháhí, Dinájpur, Rangpur, and Bográ with most useful channels of intercourse. The Atrái is navigable close up to the station of Dinájpur. The Nandákujá itself is navigable only as far as the village of Anandpur, owing to the circumstance that the Baral mouth has silted up at Sardah, and that river now receives no water from the Ganges during the dry season; but its confluent, the Báránai, carries vessels to the marts of Mádáriganj and Táherpur, and as far as the village of Naohátá. At Biághát, the Nandákujá is a river eighty-five yards in width and twelve feet in depth, but the great difficulty for traffic is at Káchikátá, the point where it debouches into the *bil*. At this place the water is not more than two feet eight inches in depth. These rivers convey to the Northern Districts the miscellaneous commodities of Calcutta, and carry back return cargoes of rice."

No canals or artificial watercourses exist in Rájsháhí District. The average annual loss of life from drowning reported to the police for the three years ending 1870 amounted to 226. This, however, is only the number officially ascertained. The real annual loss of life from this cause is probably much greater.

Communities Living by River Traffic.—A considerable number of the inhabitants of the town of Rámpur Beauleah, on the Ganges, live by river traffic, and carry on a trade in rice, silks, &c., with the Districts higher up the river, and also with Calcutta. The villages of Sultánganj and Godágári conduct a certain amount of traffic in the Bárendra rice (a superior variety of winter rice) by means of the Ganges, principally with the Districts of the North-Western Provinces. The other villages containing communities

living either wholly or principally by means of river traffic are the following :—Gobindpur, Hátiándaha, Lálor, Shánol, Anchalkot, Gángol, and Barbariyá, on the Atrái; Gunigáchhá and Dharál on the Nárad; and Temukh Naogáon on the Nágar. The Collector reports that nearly half the population of these villages live by river trading. The traffic carried on is principally in rice, and, to a less extent, in tobacco and molasses.

FISHERIES.—The District contains no town or village that can be characterised as exclusively a fishing community, but nearly all the rural population engage in fishing to a greater or less extent. The Collector in 1870 reported that there were altogether about 7500 regular fishermen within the District, and estimating each fisherman to have two other persons depending upon him for support, the total of the population subsisting by fishing would be 22,500, or about 1·63 per cent. of the total population of the District. This estimate, however, appears to be much too low. The Census Report of 1872 returns the number of Hindu fishing and boating castes in Rájsháhí at 24,016, or 1·83 per cent. of the population; but as the Hindus, only form 21·9 per cent. of the entire number of the inhabitants of the District, the proportion of the population deriving their subsistence by fishing may be not unfairly set down at about 7 or 8 per cent. The Collector estimates the value of the fisheries of the Ganges within the District to be about two *lákhs* of rupees, or £20,000 annually, basing his estimate upon the sales in the markets of Rámpur Beauleah, Putiyá, Nattor, Sardah, and other places. The following is a list of the principal varieties of fish met with in Rájsháhí District :—*Air*, *báchá*, *boáil*, *báus* or *kalbaus poná*, *báim* or eel, *bánspátá*, *bholá*, *bátke*, *bele*, *bágá air*, *bheus*, *bhedá*, *bhekat* or *bhetki*, *chitál*, *chelá*, *chándá*, *cheng*, *dári*, *dháin*, *dáurká* or *dánkoná*, *elang* or *chalang*, *gajar*, *garai* or *lethá*, *gagair*, *guchi* or *penkál*, *ilis* or *hilsa*, *incha* or *chingri*—the common prawn,—*katál* or *katlá*, *khalisá*, *kai*, *kunchiá*, *kharsolá*, *kanach* or *singi*, *kánkhilá* or *kenklá*, *khayrá*, *mirká* or *mírgal*, *mágur*, *maya* or *mauralá*, *nádan*, *phali* or *phalái*, *pángás*, *pátási*, *punti*, *piuli*, *pabdá*, *pánch chakhyá* or *techako*, *rui* or *rohi*, *ráikhar* or *khariká bátá*, *rúp chánd* or *pærá chándá*, *rithá*, *silang*, *soná khariká*, *sarpunti* or *sarampunti*, *sankach* or *shankar*, *saul*, *tallá*, *tin kántá*, *tengrá*. The scientific identification of many of these fishes may be traced in my Special Fishery Volume for Bengal, as supplied by Dr Francis Day, Inspector-General of Fisheries for India, from the materials contained in Dr Buchanan-Hamilton's Survey (1807–1813).

IRRIGATION is not carried on in Rájsháhí District to such a degree as to merit special notice. In *bhar* lands, or low-lying land in the neighbourhood of *bils*, it is only necessary for the *boro* or spring rice crop, which is grown at a time when the marsh lands have dried up. In high lands, growing the *bárendra* rice crop, the fields are watered only in seasons of drought, the necessary supply being brought from tanks or other reservoirs.

MARSH CULTIVATION.—Reclamation of river-banks and marshes by embanking, with the object of cultivating the finer varieties of rice and other crops, is only carried on to a very slight extent in Rájsháhí. The Collector states that the marshes in which reeds grow indigenously and the coarse *boro* rice is cultivated, are very profitable in their present state, and he is doubtful whether their reclamation would increase the value of the land. Long-stemmed rice, or the late rice known as *baran áman*, is extensively cultivated in the low-lying lands of the District. It is sown on dry land previous to the setting in of the rains, and its growth keeps pace with the rise of the water in the swamps in the rainy season. The stem grows to the length of twenty feet or upwards, provided that the rise of the water is gradual. A sudden rise of the water would submerge the plants, and if not followed by a speedy fall, would kill them. Reeds and canes grow wild in almost all the marshy lands in the District, but they are not cultivated.

LINES OF DRAINAGE.—The Collector, in his special report to me, states:—"The drainage of Rájsháhí can best be represented by supposing the District to be the segment of a somewhat irregular circle, of which the Ganges river forms the limb and the Chalan *bil* the centre. The lines of drainage would then be represented by a series of concentric lines running from the Ganges, and from the high country in Dínájpur to the north, towards the southern extremity of the Chalan *bil*. The Ganges bank being higher than the general level of the country, the water drains away from it. The drainage from all parts of the District converges in the Chalan *bil*, from whence it flows away eastward."

NO REVENUE-YIELDING FORESTS are situated in the District. A large portion of the north-western angle is covered with brushwood, interspersed with occasional trees, and a small amount of charcoal is made there by Dhángars—an aboriginal tribe from the western Districts of Bengal. The jungle products consist of a little honey and bees-wax collected by Dhángars. There are no large unculti-

vated pasture-grounds in the District, nor does any class of the population live by pasturing cattle in the forest or jungle.

FERÆ NATURÆ.—Among wild beasts, tigers are to be found, especially in the country around the Chalan *bil*, and in the jungle tract in the north-west bordering on Maldah, but they are nowhere numerous. Leopards are abundant and destructive. A few herds of wild buffaloes are also found. Bears and wolves do not exist in the District. Among smaller animals are the tiger-cat, civet-cat, fox, jackal, hog-deer, and wild hog. During the four years ending 1869, the sum of £17 was paid in the shape of rewards for the destruction of eighty-two tigers and leopards. The number of deaths from wild beasts during the same four years was returned at 127; and those from snake-bite at 1007. No Government reward is paid for the destruction of venomous serpents. The principal game birds met with in the District are snipe, teal, many species of wild duck, for which the Chalan *bil* is a great place of resort; the francolin or black partridge, a few peafowl, the florican, &c. A list of the different varieties of fish found in the rivers and tanks has been given on a previous page. There is no trade in wild beast skins, and with the exception of the fisheries, the *feræ naturæ* are not made to contribute in any way towards the wealth of the District.

POPULATION.—Repeated efforts have been made towards an enumeration of the population of Rájsháhí. The earliest recorded attempt appears to have been in 1784, when the population was estimated at 1,997,763 souls. It must be remembered, however, that at this time Rájsháhí was the most extensive District in Bengal, and comprised an area estimated at 12,909 square miles. In 1801, after the separation of several large Fiscal Divisions (*parganás*) now included in the District of Murshidábád, the population was estimated at a million and a half. At different times subsequent to this, the District was again reduced in area, large tracts being separated from it on the formation of the Districts of Maldah, Bográ, and Pabná. In 1834 the area was probably not very different from what it is at present. In that year the Magistrate and Collector caused a return of the number of families and of the population to be furnished to him by the police. The result of the attempt is embodied in the following table :—

ESTIMATED POPULATION OF RÁJSHÁHÍ DISTRICT IN 1834.

Police Circles (*Thánás*)	Number of Families.	Hindus.				Muhammadans.				Total Population.
		Men.	Women.	Children.	Total Hindus.	Men.	Women.	Children.	Total Muhammadans.	
Bhawáníganj	22,935	12,892	11,666	33,110	57,668	38,691	37,279	86,076	162,046	219,714
Nattor	27,504	21,030	21,573	20,226	62,829	42,046	42,522	38,012	122,580	185,409
Háriyál	21,715	17,417	17,764	14,589	49,770	29,962	29,680	29,205	88,847	138,617
Beauleah	15,776	10,750	11,309	15,058	37,117	20,438	24,228	17,938	62,604	99,721
Bilmáriyá	9,707	12,364	11,603	8,474	32,441	20,459	19,081	16,548	56,088	88,529
Tánor	12,674	4,843	5,447	3,876	14,166	18,481	20,484	16,748	55,713	69,879
Chaugáon	11,797	8,151	8,540	4,921	21,612	15,371	14,721	10,357	40,449	62,061
Mandá	9,336	7,314	7,355	4,227	18,896	11,690	11,644	8,001	31,335	50,231
Putiyá	6,978	3,856	3,833	3,510	11,199	11,035	11,054	11,381	33,470	44,669
Sardah	4,075	3,725	3,782	2,923	10,430	7,940	8,096	8,033	24,069	34,499
Dubalháti	5,112	3,122	3,345	2,380	8,847	7,572	8,163	7,933	23,668	32,515
Mírganj	3,769	2,640	2,922	1,845	7,407	4,423	4,650	4,408	13,481	20,888
Godágári	4,076	3,269	3,212	2,452	8,933	3,148	3,592	2,560	9,300	18,233
Total	155,454	111,373	112,351	117,591	341,315	231,256	235,194	257,200	723,650	1,064,965

The agency adopted in this attempt at an enumeration was that of the large landholders (*zamíndárs*), who employed their land-stewards (*gumáshtás*) in the duty. There was no check whatever upon the results, and Mr Adam, in his "Second Report on the State of Education in Bengal" (1836), in criticising the figures, is of opinion that they are untrustworthy. With a view to test their accuracy, Mr Adam himself made detailed inquiries in 1836 into the population of one of the Police Circles, that of Nattor. The results then obtained widely differed from those returned by the Magistrate two years before. Mr Adam's census ascertained the population of Nattor *tháná* to be 195,296, instead of 185,409 as returned by the Magistrate. The proportion of Muhammadans in the population was also greater in Mr Adam's return than in that of the Magistrate. In order to estimate the population of the entire District in 1836, Mr Adam assumed that the discrepancies he had discovered in the population of Nattor *tháná* existed in the same ratio throughout the Magistrate's returns of the whole District. This would give the total population of Rájsháhí in 1836 at 1,121,745; or, deducting the population of Háriyál *tháná*, which does not now belong to the District, at 975,680.

Another attempt took place in the succeeding year. The "Bengal and Agra Guide and Gazetteer" for 1841, vol. ii., p. 260, states that a rough census of the District was taken in 1837, according to which the population amounted to 950,000; but it gives no information as to the method of enumeration adopted. A fresh effort was made in 1863 by the District Magistrate, for his own information, according to which the total population only amounted to 759,946. The papers before me give no information as to the agency employed in this attempt, and the regular census of 1872 proves that the figures are much too low.

A careful and exact census of the population was taken by authority of Government simultaneously throughout the District on the night of the 15th January 1872. The arrangements for taking the census of Rájsháhí were elaborated with much care, and are thus described at p. 18 of the Bengal Census Report of 1872:—"Lists of the survey *mauzás* in each *tháná* were drawn up and forwarded to the police, who were required to identify each *mauzá* with some village in the *chaukidárí* register. Where this could not be done a local inquiry was held. The number of hamlets, where the village consisted of more than one group of houses, was stated, as well as

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the number of houses contained in each. At the same time the police were instructed to report the name of the *gumáshtá* and some other respectable resident of each village who could read and write. This information was tested in a few villages by Government servants whose duty took them into the interior, or by the special Deputy Collector, to whom the supervision of the preliminary work was intrusted. The village headmen or *gumáshtás* were then furnished with *sanads* of appointment as enumerators, and they were called on to furnish lists of householders in their respective villages. A special supervisor, with a staff of paid subordinates, was located at each *tháná*, whose duty it was to issue the forms with the householders' houses filled in, to instruct the unpaid enumerators how to fill in the rest of the columns, and finally, to collect the returns. In case the return for any village was not forthcoming, one of the paid subordinates was sent out to collect the required information." "The *panchávats* (indigenous village courts of arbitration for the determination of petty disputes among the people) were also available, and afforded willing assistance in the work of enumeration, no less than 2877 members of such *panchávats* lending their services for the occasion. Besides these, there were 3014 other enumerators employed in the District, inclusive of 121 who were paid." The total cost of taking the census of the 1,310,729 inhabitants of Rájsháhí amounted to £252, 4s. 8d. The results disclosed a total population of 1,310,729 souls, dwelling in 4228 villages, and inhabiting 246,371 houses; the average density of the population being 587 per square mile. As regards the accuracy of the census, the Collector writes as follows:—"It is my belief that the existing houses were all reached, and that all the information given by householders was accurately recorded. How far householders suppressed or misstated the particulars of their households, I am unable to say. Our operations secured all that was administratively feasible, and if householders stated the whole truth, then the census may be said to have been accurately and efficiently taken."

The following table illustrates the density of the population in each Police Circle (*tháná*) and Subdivision, with the number of villages, houses, area, &c., in each. The table is reproduced *verbatim* from the Census Report of 1872:—

ABSTRACT OF THE POPULATION, AREA, &C., OF EACH SUBDIVISION AND POLICE CIRCLE (THÁNÁ) IN RÁJSHÁHÍ DISTRICT, 1872.

Subdivision.	*Tháná.*	Area in square miles.	Number of villages, *mauzás*, or townships.	Number of houses.	Total population.	Averages according to the Census Officers.				
						Persons per square mile.	Villages, *mauzás*, or townships per square mile.	Persons per village, *mauzá*, or township.	Houses per square mile.	Persons per house.
Sadr or Head-quarters Subdivision.	Rámpur Beauleah	114	191	20,343	110,307	968	1·68	578	178	5·4
	Godágári	163	281	7,207	34,683	213	1·72	123	44	4·8
	Tánor	176	354	17,367	91,032	517	2·01	257	99	5·2
	Mandá	262	569	17,366	92,328	352	2·17	162	66	5·3
	Bándáikárá	138	333	13,724	77,115	559	2·41	232	99	5·6
	Bághmárá	150	394	21,516	128,687	858	2·63	327	143	6·0
	Putiyá	140	269	23,241	143,087	1,022	1·92	532	166	6·2
	Chárghát	76	125	13,340	70,824	932	1·64	567	176	5·3
	Lálpur	183	344	25,904	135,942	743	1·93	395	142	5·2
	Subdivisional total...	1,402	2,860	160,008	884,005	631	2·04	309	114	5·5
Nattor Subdivision.	Nattor	194	312	29,447	139,652	720	1·61	448	152	4·7
	Baraigáon	189	274	25,728	127,941	677	1·45	467	136	5·0
	Singrá	449	782	31,188	159,131	354	1·74	204	69	5·1
	Subdivisional total...	832	1,368	86,363	426,724	513	1·64	312	104	4·9
	District total...	2,234*	4,228	246,371	1,310,729	587	1·89	310	110	5·3

* This is only the approximate area, as taken for the purposes of the census; but, for the sake of uniformity, I have adopted it in all calculations and average of population, &c., throughout this account. The exact area, as returned by the Boundary Commissioner of Bengal in 1874, is 2360·82 square miles.

POPULATION CLASSIFIED ACCORDING TO SEX AND AGE.—The total population of Rájsháhí District consisted in 1872 of 650,586 males, and 660,143 females; total, 1,310,729. The proportion of males to the total population was 49·63 per cent., and the average density of the population, 587 per square mile. Classified according to age, the Census gives the following results:—"Hindus—Under twelve years of age, males, 46,562; and females, 37,369; above twelve years, males, 97,759; females, 105,180. Muhammadans—Under twelve years of age, males, 214,232; and females, 172,222; above twelve years, males, 288,925; and females, 342,600. Buddhists—Under twelve years of age, males, 2; and females, 2; above twelve years, males, 3; and females, 3. Christians—Under twelve years of age, males, 21; and females, 12; above twelve years, males, 40; and females, 30. Other denominations not separately classified, consisting of aboriginal tribes—Under twelve years of age, males, 1198; and females, 1005; above twelve years, males, 1844; and females, 1720. Population of all religions—Under twelve years of age, males, 262,015; and females, 210,610; above twelve years, males, 388,571; and females, 449,533. The percentage of children not exceeding twelve years of age in the population of different religions is as follows:—Hindus—Proportion of male children, 16·2 per cent., and of female children, 13·0 per cent. of the total Hindu population; total population of children of both sexes, 29·2 per cent. of the total Hindu population. Muhammadans—Proportion of male children, 21·0 per cent., and of female children, 16·9 per cent. of the total Muhammadan population; total proportion of children of both sexes, 37·9 per cent. of the total Muhammadan population. Buddhists—Proportion of male children, 20·0 per cent., and of female children, 20·0 per cent. of the total Buddhist population; total proportion of children of both sexes, 40·0 per cent. of the total Buddhist population. Christians—Proportion of male children, 20·4 per cent., and of female children, 11·7 per cent. of the total Christian population; proportion of children of both sexes, 32·1 per cent. of the total Christian population. Other religious denominations—Proportion of male children, 20·8 per cent., and of female children, 17·4 per cent. of the total "other" population; proportion of children of both sexes, 38·2 per cent. of the total "other" population. Population of all religions—Proportion of male children, 20·0 per cent., and of female children, 16·1 per cent. of the total District population; proportion of children of both sexes, 36·1 per cent. of the total District popula-

tion. The number and proportion of insanes, and of persons otherwise afflicted with infirmities, in Rájsháhí District is returned in the Census Report as under:—Insanes: males, 238; and females, 87; total, 325, or ·0248 per cent. of the total population. Idiots: males, 56; and females, 15; total, 71, or ·0054 per cent. of the total population. Deaf and dumb: males, 164; and females, 114; total, 278, or ·0212 per cent. of the total population. Blind: males, 396; and females, 246; total, 642, or ·0498 per cent. of the total population. Lepers: males, 229; and females, 45; total, 274, or ·0209 per cent. of the total population. It is a curious circumstance that, although the females number 50·37 per cent. of the total population of the District, out of the total number of persons afflicted with the above-mentioned infirmities, less than one-third were women. The total number of male infirms amounted to 1083, or ·1664 per cent. of the total male population; while the number of female infirms is only 507, or ·0768 per cent. of the total female population. The total number of infirms of both sexes was 1590, or ·1213 per cent. of the total District population.

I omit the returns of the population according to occupation, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—Muhammadans and Hindus form the great mass of the inhabitants of Rájsháhí, the former comprising 77·7 per cent., and the latter 21·9 per cent. of the population. The remaining ·4 per cent. are composed of aboriginal tribes, with a small sprinkling of non-Asiatics. The District Census Compilation classifies the people under seven principal heads, and gives their respective numbers as follow:—(1) Non-Asiatics—Europeans, 48; (2) Mixed Races—Eurasians, 1; (3) Asiatics other than natives of India and Burmah, 4; (4) Aboriginal tribes of India, 7076; (5) Semi-Hinduised aboriginals, 67,504; (6) Hindus, including native Christians, Vaishnavs, and other people of Hindu origin, but who do not recognise caste, 218,117; (7) Muhammadans, 1,017,979. Grand total—1,310,729.

The following table illustrates the details under each of the above headings. The figures are all taken from Mr C. F. Magrath's District Census Compilation for Rájsháhí; but in one or two minor points they differ from those given in the general Census Report for Bengal, owing to mistakes of classification which have been since rectified. The list of Hindu castes given in the following table will be reproduced on a subsequent page, but arranged in a different order from that given here, according to the rank which they hold in social esteem:—

NAME OF NATIONALITY, TRIBE, OR CASTE.	
I.—NON-ASIATICS.	
European.	
English,	39
Scotch,	2
French,	5
German,	1
Italian,	1
Total,	48
II.—MIXED RACES.	
Eurasian,	1
III.—ASIATICS.	
A.—Other than Natives of India and Burmah.	
Jews,	4
B.—Natives of India and Burmah.	
1.—*Aboriginal Tribes.*	
Bhár,	122
Bhumij,	92
Dhángar,	6,619
Kharwar,	11
Kol,	154
Nat,	1
Pahariyá,	72
Santál,	5
Total,	7,076
2.—*Semi-Hinduised Aboriginals.*	
Bágdí,	1,990
Báheliá,	77
Báurí,	32
Bhuiyá	77
Bind,	719
Buná,	1,116
Cháin,	8,802
Chámár and Muchí,	5,952
Kuril,	936
Chandál,	28,762
Dom,	582
Dosádh,	118
Gangountá	145
Hárí,	3,671
Káorá,	71
Koch,	3,504
Pálí,	225
Rájbansí,	8,121
Mahili,	28
Mál,	1,054
Mihtar,	256
Bhuimalí	1,260
Musahar,	5
Pásí,	1
Total,	67,504
3.—*Hindus.*	
(i.)—SUPERIOR CASTES.	
Bráhman,	15,660
Rájput,	1,541
Ghátwál,	209
Total,	17,410
(ii.)—INTERMEDIATE CASTES.	
Baidya,	1,179
Bhát,	2
Káyasth,	8,727
Total,	9,908
(iii.)—TRADING CASTES.	
Bais Baniyá,	35
Gandhabanik,	893
Khatrí,	224
Suvarnabanik,	869
Total,	2,021
(iv.)—PASTORAL CASTES.	
Goálá,	9,594
Ját,	70
Total,	9,664
(v.)—CASTES ENGAGED IN PREPARING COOKED FOOD.	
Gánrár,	22
Madak,	909
Total,	931

(vi.)—AGRICULTURAL CASTES.

Agurí,	55
Báruí,	831
Támbulí,	410
Chásá Dhopá,	304
Hakar,	773
Kaibartta,	60,440
Koerí,	580
Kurmí,	1,418
Málí,	452
Pánkhya,	19
Sadgop,	385
Total,	65,667

(vii.)—CASTES CHIEFLY ENGAGED IN PERSONAL SERVICE.

Behárá,	1,187
Dhanuk,	34
Dháwá,	759
Dhobá,	1,743
Hajjám,	7,949
Káhár,	520
Total,	12,192

(viii.)—ARTISAN CASTES.

Kámár (blacksmith),	4,508
Kánsárí (brazier),	781
Kumbhár (potter),	7,856
Rájmistrí (mason),	5
Sánkhárí (shell-cutter),	38
Sonár (goldsmith),	620
Sunrí (distiller),	8,228
Sutradhar (carpenter),	4,558
Telí (oilman),	6,523
Kalu (ditto),	1,537
Total,	34,654

(ix.)—WEAVER CASTES.

Jogí,	3,331
Julahá,	90
Kapálí,	12
Tántí,	822
Total,	4,255

(x.)—LABOURING CASTES.

Beldár,	68
Chunárí,	277
Maití,	484
Mátiyál,	3,992
Nuniyá,	79
Total,	4,900

(xi.)—CASTES OCCUPIED IN SELLING FISH AND VEGETABLES.

Jiyaní,	244
Pundarí,	8,252
Purá,	38
Total,	8,534

(xii.)—BOATING AND FISHING CASTES.

Bathuá,	139
Gonri,	92
Jáliyá,	16,692
Málá,	1,768
Muriyárí,	76
Patar,	133
Pátní,	2,052
Pod,	12
Surábiyá,	803
Tior,	2,249
Total,	24,016

(xiii.)—MUSICIAN, DANCER, BEGGAR, AND VAGABOND CASTES.

Báití,	544

(xiv.)—PERSONS ENUMERATED BY NATIONALITY ONLY.

Hindustání,	10
Uriyá,	4
Total,	14

(xv.)—PERSONS OF UNKNOWN OR UNSPECIFIED CASTES, 9,037

GRAND TOTAL OF HINDUS, 203,747

4.—*Persons of Hindu origin not recognising Caste.*

Aghorí,	11

Vaishnav, ...	14,268
Sanyásí, ...	37
Native Christians, . .	54
Total, .	14,370

5. – *Muhammadans.*

Juláhá, ...	6,023
Pathán, ...	432
Sayyid, ...	173
Shaikh, ...	7,126
Unspecified, . . .	1,004,225
Total Muhammadans,	1,017,979
TOTAL NATIVES OF INDIA,	1,310,676
TOTAL OF ASIATICS, .	1,310,680
GRAND TOTAL, . .	1,310,729

ABORIGINAL AND HILL TRIBES.—The aboriginal and hill tribes met with in Rájsháhí District are the Bhárs, Bhumijs, Dhángars, Kharwárs, Kols, Nats, Paháriyás, and Santáls. Their respective numbers have been already given in the foregoing table, the total number as ascertained by the Census of 1872 being 7076. The semi-Hinduised aborigines, numbering 67,504 persons, will be again referred to in the following pages in my list of Hindu castes. These peoples are now recognised among the lowest of the Hindu castes, and they profess some form of Hinduism as their religious belief.

IMMIGRATION, mainly by aboriginal or semi-aboriginal tribes, is carried on from Rájmahal and the Western Districts of Bengal, principally into the thinly-peopled and jungly *thánás* of Godágári and Mandá, in the north-west of Rájsháhí District. The majority of immigrants are Bunás and Dhángars. A large number of them have settled permanently in the District, and are employed in agriculture, as labourers in the indigo factories, and also as fishermen. Many also visit the District annually as road-makers or day-labourers, but these usually return to their homes as soon as they have made a little money. The Cháins, an aboriginal tribe, now permanently settled in the District, also originally came from the neighbourhood of Rájmahal, but the Collector does not think that the immigration is still going on. The Cháins are for the most part market-gardeners. The Bágdís are immigrants from the Districts of Bírbhúm and Bánkurá, in search of employment as palanquin-bearers and road-makers. They formerly returned annually to their own homes, but the Collector reports that of late years they have evinced a tendency to settle permanently in the District. These immigrant classes do not amalgamate with the rest of the population in any way, but live by themselves in separate villages or portions of villages. Emigration is unknown, in the usual acceptation of the term.

CASTES.—The following is a list of the 93 Hindu castes, arranged as far as possible in the order in which they rank in local esteem,

and showing their occupation, &c. The figures indicating the number of each caste are extracted from Mr C. F. Magrath's District Census Compilation for Rájsháhí. The following eight rank highest:—(1) Bráhman; members of the priesthood, landholders, Government and private servants, teachers, &c.; number in Rájsháhí District, according to the Census Report of 1872, 15,660. The Bráhmans form the first caste in the ancient Sanskrit fourfold classification, and those of this District are reputed to be generally wealthy. The Rájás of Táherpur, Putiyá, and Nattor are Bráhmans, and at the time of the British accession to the *díwání*, or financial administration of Bengal, in 1765, the entire District, which then comprised five times its present area, was in the hands of the two last-named families. Although the Bráhmans form the sacerdotal class of Hindus, only a small proportion confine themselves exclusively to spiritual duties. The Bráhmans of Rájsháhí are divided into the following classes, which are again subdivided into various septs:—(*a*) Bárendra Bráhmans. According to the received tradition, Adisur, King of Bengal, about the year 990 A.D., was anxious to perform a great sacrifice, and was under the necessity of importing five Bráhmans from Kanauj or Oudh, in order that the ceremony might be properly conducted. These Bráhmans settled down in Bengal; and in the following century the succeeding monarch, Ballál Sen, divided Bengal into five portions, assigning one portion to the descendants of each of the five Kanauj Bráhmans, who accordingly took the name of the division of the country allotted to them. The country of the Bárendra Bráhmans lay to the north of the river Padmá or Ganges, and they are to this day very numerous in Rájsháhí and the neighbouring Districts north of the great river. The tradition adds, that when these five Bráhmans came to Bengal, their wives and children refused at first to follow them, and that they in consequence took wives from among the native Bráhmans of the country, who are said to have been at that time ignorant of the Sástras and impure in their habits. The Rárhi Bráhmans assert that the Bárendras are the offspring of this union, and that they themselves are legitimately descended from the Kanaujian wives of the five Bráhmans, who shortly afterwards consented to join their husbands in Bengal. The Bárendras, however, tell the same story of the mixed origin of the Rárhis. Among the Bárendras are to be found the three usual classes of Kulins, Srotriyas, and Káps. The Kulins of course occupy the highest rank, and are divided

into eight septs or *gáins*—viz., Maitra, Bhíma, Rudra, Sanjamani, Lahiri, Bhádurí, Bhádará, and Puktiporáká. Of these, the Bhíma sept, although raised to the title of Kulin by King Ballál Sen, is not recognised as such by the Ghataks or genealogists. The Srotriyas come next in rank, and are divided into the three following septs—Nandanbásí, Kabancha, and Rudrasálí. It is said that with the Bárendras there were originally no non-Kulins or Bansajs; but that a certain Kulin family, having once broken the rules of betrothing its female children, lost its Kulinism, and became what is now called Káp. Other families who intermarried with this family also lost their Kulinism, and have thus contributed to swell the number of the Káps, who now form a considerable portion of the Bárendra Bráhmans. (*b*) The Rárhi Bráhmans are said to have had their origin in the way just described, and to have first settled in the Districts west of the Bhágirathí. The Collector reports that the Rárhi Bráhmans number about a hundred families in Rájsháhí District, having immigrated thither from Western Bengal in the first half of the eighteenth century, at the time of the Marhattá invasions. They do not intermarry with the Bárendra Bráhmans, and for the most part form separate colonies of their own, as in the villages of Aráni, Dákrá, Pánká, Kámárgáon and Damdama. A number of Bráhmans from other parts of Bengal have also settled in Rájsháhí, and are chiefly employed in the Government service, especially in the Education Department. (*c*) Mithilá and Vaidik Bráhmans. These are distinguished from the two classes of Bráhmans above mentioned, as not claiming descent from the five Bráhmans sent from Kanauj to King Adisur. The Collector is of opinion that they belong to an Eastern stock, and entered the country at the time of its first Aryanisation. The Vaidik Bráhmans claim to have come, some from Maháráshtrá or Central India, and others from Dravirá or Southern India. The Mithilá Bráhmans, as their name implies, claim to have come from Mithilá or Tirhut. (*d*) Varna Bráhmans. These are few in number in Rájsháhí District; they practise astrology and fortune-telling, and live on the gifts of the charitable. They are considered degraded, and to have lost their social status by indiscriminate acceptance of alms from low-caste Súdras. The Varna Bráhmans are not looked upon as pure Bráhmans by blood, and are supposed to be the illegitimate offspring of Bráhman fathers with Hindu widows. (*e*) Besides the above, there is a small number, about two hundred, who call themselves Kanauj or Rájput Bráhmans. These are immigrants from

Northern India, and assert a superiority over the other classes of Bráhmans, which is not, however, conceded to them. These Kanauj or Rájput Bráhmans occupy themselves in secular pursuits as landholders, merchants, and shopkeepers; as a class they are wealthy, or at least in tolerable circumstances.

(2) The Kshattriyas formed the second or warrior caste in the ancient Sanskrit classification. The existence, however, of any pure Kshattriyas, at least in Lower Bengal, at the present day, is very doubtful, although the rank is claimed by many castes. The so-called Kshattriyas or Khattris are returned in the Census Report as now among the trading castes. In 1872 they numbered 224 in Rájsháhí District; they are immigrants from the west, and are mostly wealthy merchants and traders. (3) Rájput; engaged in military and police service, or as guards, door-keepers (*darwáns*), &c. They claim the dignity of Kshattriyahood, and it is usually conceded to them. The Census Report returned the number of Rájputs at 1541. (4) Ghátwál; not a separate caste, but rather a class of people whose former occupation was that of guarding the hill passes and highroads, and keeping them free from robbers; at present they are employed in ordinary police duties. These also claim to belong to the Kshattriya caste. The Census Report returns the number of Ghátwáls in Rájsháhí District at 209. (5) Vaisya. These formed the third or mercantile caste of Sanskrit times, but, like the Kshattriyas, it is believed that no pure Vaisyas exist at the present day. The wealthy Márwárí traders and bankers, however, are reckoned to belong to this caste, while they themselves claim to be Kshattriyas. The Collector states that they number about two hundred in the District, principally settled in the town of Rámpur Beauleah. The District Census Report does not include either Márwáris or Vaisyas in its list of castes. (6) Baidya; physicians by hereditary occupation. Very few of them now follow the profession of medicine, and the majority engage in all the occupations open to men of education. As a class they are rich, and are held in high social esteem; number in Rájsháhí District in 1872, 1179. (7) Káyasth; the ancient writer caste of Bengal, but its members now follow every description of respectable occupation. They are principally employed as subordinate executive or judicial officers in Government service, and as police officers; many also are landholders, traders, writers, clerks, &c. Rájsháhí District appears to be one of the principal homes of the caste, which is divided into septs or *gotras* called Kulins, Karans, and Báháttrás, a classifica-

tion, however, which mainly depends upon individual wealth. The ancestors of the Káyasth caste are said to have come as servants to the five Bráhmans sent from Kanauj to King Adisur; but this is indignantly denied by the present Káyasths of Rájsháhí. The Census Report of 1872 returned the number of Káyasths in Rájsháhí District at 8727. (8) Bhát; heralds, bards, and genealogists; also carriers of letters of invitations on occasions of marriages, funeral obsequies, or other ceremonials. They claim to be a class of Bráhmans who have lapsed from pure Bráhmanhood, and wear the sacred thread. It is very doubtful, however, whether they have any right to be called Bráhmans at all, and in the Census Report they are returned as a distinct caste. In 1872 they were only two in number in Rájsháhí District.

Respectable Súdra Castes.—Following these come the Súdra castes, eighty-five in number, who comprise the remainder of the Hindu population. They occupy a variety of grades in social position, from the respectable artisan, trader, or cultivator, from whose hands a Bráhman can take water without loss of caste, down to the miserable semi-aboriginal fisherman, basket-maker, day-labourer, or low menial servant, who is held in the utmost abhorrence, not only by Bráhmans, but even by Súdras of a higher caste. The following thirteen are the most respectable of the Súdra castes, and are all of nearly equal rank:—(9) Napit; barbers; 7949 in number. (10) Kámár or Karmákár; blacksmiths by caste occupation, but many have lately taken to work as gold and silver smiths; 4508 in number. (11) Kumár or Kumbhákár; potters and makers of earthenware idols; 7856 in number. (12) Telí or Tilí; oil pressers and sellers by caste occupation, but most of them have abandoned their hereditary mode of livelihood, and have pushed themselves forward as respectable servants, shopkeepers, and traders. They are gradually rising to the rank of landed proprietors. The Rájá of Dighá-patiyá, said to be the richest landholder in the District, belongs to this caste. Number in 1872, 6523. (13) Támbulí or Támlí; *pán* growers and sellers by caste occupation, but, like the Tilís, most of them have now taken to trade, and have raised themselves to the rank of well-to-do merchants and shopkeepers. They are, however, unpopular as usurers, and the Collector reports that about thirty-five years ago their exactions caused a serious riot in the District, which was not quelled without bloodshed. Number in 1872, 410. (14) Sadgop; the highest of the cultivating castes; 385 in number, most of them

being well off. (15) Bárui; *pán* sellers and growers; 831 in number, and generally poor. (16) Málí; gardeners, flower sellers, firework makers, and workers in *solá* (pith); 452 in number, and mostly poor. (17) Gandhabanik; merchants, shopkeepers, and dealers in spices and drugs. They are said to have immigrated into Rájsháhí in the early part of the last century during the time of the Marhattá troubles; 893 in number, mostly rich or well-to-do. (18) Bais-baniá; traders and merchants; 35 in number; rich. (19) Sánkhárí; shell cutters and makers of shell bracelets and ornaments; 38 in number; poor. (20) Kánsárí; braziers, coppersmiths, and workers in bell-metal; 781 in number, mostly poor. (21) Agurí; a respectable mixed cultivating caste; 55 in number, and in moderate circumstances.

INTERMEDIATE SÚDRA CASTES.—The following fourteen form the intermediate Súdra castes; they are neither esteemed nor despised, but have some claim to respectability:—(22) Gop or Goálá; milkmen and cowherds; many are also employed as domestic servants in respectable families; 9594 in number. (23) Ját; an up-country pastoral caste; 70 in number in Rájsháhí District. (24) Gánrár; sellers of parched and cooked vegetable food, such as *chirá*, &c.; some are also carpenters by occupation in this District; 22 in number. (25) Madak or Mayrá; sweetmeat makers and confectioners; 909 in number. (26) Kaibartta; cultivators, fishermen, and boatmen; the most numerous caste in Rájsháhí District; 60,440 in number. (27) Vaishnav; not a separate caste, but a sect of Hindus professing the principles inculcated by Chaitanya, a religious reformer of the sixteenth century, the main feature of whose doctrine was the equality of all men before God. The sect now includes large numbers of wandering religious mendicants and others who desire to lead a life free from the restraints imposed by the caste system. Most of the prostitutes of the District style themselves Vaishnavs. The number of this sect in Rájsháhí District is returned in the Census Report at 14,268. (28) Chásá Dhopá or Helerájak; cultivators and boatmen; 304 in number. (29) Hakar; cultivators and boatmen; 773 in number. (30) Tánti; weavers; 822 in number. Owing to the decay of the trade in country-manufactured cloth, the weaving castes have become much reduced in numbers of late years, and the Collector is of opinion that they do not now amount to more than one-tenth of their former numbers. (31) Basákh; weavers; not mentioned in the Census Report, but returned as a separate caste by the Collector. (32) Kurmí; cultiva-

tors; 1418 in number. (33) Koerí; cultivators; 580 in number. (34) Sonár or Swarnakar; goldsmiths and jewellers; 620 in number. (35) Subarna-banik; bankers and dealers in gold and silver; 869 in number.

Low Castes.—The following thirty-five are low castes, and are despised:—(36) Jogí; weavers; 3331 in number. (37) Juláhá; weavers; 90 in number. (38) Kapálí; cotton spinners and weavers; 12 in number. (39) Sunrí or Sháha; originally distillers and wine sellers. They have now generally abandoned their hereditary occupation, and are for the most part well-to-do merchants and traders. Those who have thus taken to trade do not now intermingle in any way with those of the caste who still keep to their original occupation. The Census Report of 1872 returns the number of Sunrís or Sháhas in Rájsháhí District at 8228. (40) Sutradhar or Chhutar; carpenters; 4558 in number. (41) Kalu; oil pressers and sellers; 1537 in number. (42) Dhanuk; domestic servants, cultivators, and labourers; 34 in number. (43) Dháwá; domestic servants, cultivators, and labourers; 739 in number. (44) Dhobá; washermen; 1743 in number. (45) Rawání Káhár; an up-country caste from Behar, principally employed as domestic servants and palanquin-bearers; 520 in number. (46) Rájmistri; not a separate caste, but a class of men employed as brickmasons; 5 in number. (47) Beldár; labourers; 68 in number. (48) Chunárí; lime-burners; 277 in number. (49) Maití; cultivators and labourers; 484 in number. (50) Mátiyál; cultivators and labourers, principally employed in digging and earthwork; 3992 in number. (51) Nuniyá; cultivators and labourers, formerly engaged in salt-making; 79 in number. (52) Chandál; cultivators, fishermen, labourers, and village watchmen; 28,762 in number. This is the second most numerous caste in the District, and the Collector reports that its members are rising in the social scale, and are gradually becoming well-to-do. (53) Behárá; labourers and palanquin-bearers; 1187 in number. (54) Bágdí and Duliyá; two different castes, but closely connected, and returned as one in the Census Report, which gives the united number of both castes in Rájsháhí District at 1990. They are employed as cultivators, labourers, and fishermen; the Duliyás being also palanquin-bearers. (55) Báití; mat-makers; 544 in number. (56) Pankhaya; cultivators; some of these live a wandering gipsy life by begging, going about in boats in the rainy season, and on land in gangs in the dry weather; 19 in number. (57) Jiyaní sellers of fish and vegetables; 244 in number. (58) Pundarí

sellers of fish and vegetables; 8252 in number. (59) Purá; sellers of fish and vegetables; 38 in number. (60) Bathuá; boatmen and fishermen; 139 in number. (61) Jáliyá; fishermen, and boatmen; 16,692 in number. (62) Málá; fishermen and boatmen; 1768 in number. (63) Gonrhi; a caste of fishermen, said to be only found on the banks of the Ganges; 92 in number. (64) Muriyárí; fishermen and boatmen; 76 in number. (65) Patar; fishermen and boatmen; 133 in number. (66) Pátní; ferrymen; 2052 in number. (67) Pod; fishermen and boatmen; 12 in number. (68) Tior; fishermen and boatmen; 2249 in number. (69) Suráhiyá; fishermen and boatmen; 803 in number. (70) Rájbansí; fishermen, cultivators, and day-labourers; 8121 in number.

SEMI-ABORIGINAL CASTES.—The following twenty-three are all semi-aboriginal castes, or rather aboriginal tribes which have crept within the pale of Hinduism. They are utterly despised by all Hindus of higher rank than themselves:—(71) Bhuiyá; cultivators; 77 in number. (72) Baheliá; labourers and cultivators; 77 in number. (73) Chámár and Muchi; two distinct castes following the same occupation, that of leather dealers and shoemakers, but returned as one in the Census Report; 5952 in number. (74) Dái Dhuli; drummers and musicians; not mentioned in the Census Report, but returned as a separate caste by the Collector. (75) Kuril; musicians; 936 in number. (76) Dom; village watchmen (*chaukídárs*) and makers of bamboo mats; 582 in number. (77) Dosádh; labourers, fishermen, and mat-makers; 118 in number. (78) Gangountá; labourers; 145 in number. (79) Mahili; labourers; 28 in number. (80) Mál; snake-charmers; 1054 in number. (81) Pásí; toddy seller; 1 in number. (82) Koch; labourers and cultivators; 3504 in number. (83) Pálí; labourers; 225 in number. (84) Hárí; swineherds and sweepers; 3671 in number. (85) Káorá; swineherds; 71 in number. (86) Baurí; palanquin-bearers and fishermen; 32 in number. (87) Musáhar; labourers; 5 in number. (88) Mihtar; sweepers; 256 in number. (89) Bhuimalí; sweepers; 1260 in number. (90) Bediyá; a wandering gipsy-like tribe, who live by juggling and snake-charming, and also by the sale of petty trinkets and ornaments, much worn by the hill tribes and by the lower orders of Muhammadans. They are reputed to be honest, and are not ranked among the criminal classes, as are the Bediyás of many other Bengal Districts. This class is not mentioned in the District Census statement. (91) Bind; labourers; 719 in number. (92) Buná;

labourers, principally employed as coolies in indigo factories, or as road-makers; 1116 in number. (93) Cháin; a flourishing class, mostly market-gardeners; 8802 in number.

THE MUHAMMADANS admit no distinction of caste, yet four classes exist among them, strongly demarcated by occupation and social inferiority from the rest of the Muhammadan community. These are—(1) Baramásiyá; a class of wandering mendicants, going from village to village in boats in the rainy season, and in gangs in the dry weather; (2) Juláhá, weavers; (3) Naluá, mat-makers; and (4) Dhuliá, musicians. These four quasi-castes of Muhammadans belong to the lowest classes of Musalmáns, are few in number, and very poor.

RELIGIOUS DIVISIONS OF THE PEOPLE.—The population comprises Muhammadans, Hindus, Jains, and Brahma Samáj followers (both of which latter are classed under the heading of Hindus in the Census Report); a small sprinkling of Christians; one or two solitary Buddhists in the town of Rámpur Beauleah; and a few "others," consisting of aboriginal tribes and peoples, still retaining their primitive forms of faith. As already stated, the population of Rájsháhí District amounts to 1,310,729 souls—namely, 650,586 males, and 660,143 females. Of these, 503,157 males and 514,822 females, making a total of 1,017,979, or 77·7 per cent. of the District population, are returned as Muhammadans. The Hindus (as loosely grouped together for religious purposes) consist of 144,321 males and 142,549 females; total, 286,870, or 21·9 per cent. of the District population. The Buddhists are represented by 10 persons, 5 males and 5 females, dwelling in the town of Rámpur Beauleah. The Christian community consists of 61 males and 42 females; total, 103. The remainder of the population are not separately classified according to religion, but are entered in the Census Report under the heading of "others." These mostly belong to aboriginal tribes, and consist of 3042 males and 2725 females; making 5767 in all, or ·4 per cent. of the total population.

THE MUHAMMADANS, as shown above, number more than three-fourths of the entire population of the District. They are returned in the Census Report as numbering 1,017,979 souls—namely, 503,157 males and 514,822 females; proportion of males in the total Muhammadan population, 49·4 per cent. The Hanafi sect of Musalmáns are numerous in Rájsháhí District. Some of them have adopted the stricter tenets of Abdul Wahháb, the founder of the "Wahábí" or puritanical sect of Muhammadans. The Collector

states that he has no reason to believe that this sect is increasing in numbers; and adds that the imprisonment of its principal members a few years ago on charges of seditious teaching and preaching had dealt the cause a heavy blow. Although the Muhammadans form 77·7 per cent. of the entire population of the District, the faith of Islám has now ceased to make further progress among the people. Mr. H. Beverley, in the Bengal Census Report, p. 132, states that the large preponderance of Musalmáns in Rájsháhí as in other neighbouring Districts "is to be attributed to the conversion to Islám of the numerous low castes which occupied it. The Muhammadans were ever ready to make conquests with the Kurán as with the sword. Under Sultán Jalál-ud-dín, for instance, it is said that the Hindus were persecuted almost to extermination. The exclusive caste system of Hinduism, again, naturally encouraged the conversion of the lower orders from a religion under which they were no better than despised outcasts, to one which recognised all men as equal. It is not certain, indeed, that this conversion of the lower castes was more general in this part of the country than elsewhere, though the greater number of Musalmáns settled between Gaur" (the ancient Muhammadan capital of Bengal, in Maldah District) "and Gorághát" (a strong Muhammadan military post on the northern border of Bográ) "adds probability to the supposition. History is unfortunately silent on this subject of conversion. But that conversion was very largely carried on, not only appears probable, but is the only plausible explanation of the large numbers of Muhammadans found here in the present day, who occupy the same social position as their Hindu neighbours."

"The Musalmán invasion found Hinduism in Lower Bengal resting on weak and uncertain foundations with but a feeble hold over the minds and affections of the great bulk of the inhabitants. The Aryan element, so far from displacing the indigenous children of the soil, was only able to hold its own by frequent importations of fresh blood from Upper India. The Hindu religion itself was of a baser and more degraded type, being driven to assimilate and adopt the barbarous practices and superstitions of the aborigines whom it sought to embrace within its folds. At the same time these huge masses found themselves occupying the position of serfs to a superior race who had overcome them by brute physical force, and in whose social system no place could be found for them. They were merely the hewers of wood and drawers of water for a set of masters in whose eyes they were unclean beasts and altogether abominable.

Hemmed in by the sea, it was no longer open to them to retire further before the face of their pursuers, even had the Aryans ever entered Bengal in sufficient force to drive them to such an extreme measure. But when, in their turn, the Musalmán conquerors of Hindustán invaded the lower delta with the sword and the Kurán, it may well be conceived that they were not altogether unwelcome. At any rate they brought with them a religion and social system under which, instead of being a despised and outcast race, the semi-amphibious aborigines of Bengal might occupy a rival, if not an equal, position to that of their late masters. We can imagine that very little persecution was required to change the faith of these miserable helots of Bengal. Persecution has rarely, if ever, succeeded of its own innate force to establish any religion. The times and circumstances of the country must demand the revolution before it can be brought about by persecution. In Behar, it was unsuccessful because Hinduism was strong enough to repel it. In Lower Bengal, Hinduism succumbed, and a great mass of the people embraced the faith of Muhammad simply to escape from their ignoble position under the Hindu system."

"If another proof were wanted of the position that the Musalmáns of the Bengal delta owe their origin to conversion rather than to the introduction of foreign blood, it seems to be afforded in the close resemblance between them and their fellow-countrymen who still form the low castes of Hindus. That both were originally of the same race seems sufficiently clear not merely from their possessing identically the same physique, but from the similarity of the manners and customs which characterise them." . . . "Place a Chandál or a Rájbansí and a Bengali Musalmán together, and were it not for some peculiarity of dress or the mode of cutting the hair, it would be difficult to distinguish the one from the other. The probability is, that they are one and the same race, and that only within the last few centuries have they ceased to profess the same religion." The Collector remarks it as a curious fact that nearly all the cultivators are Musalmáns, the descendants of the original converts to Islám; while the more wealthy shopkeeping and land-holding classes are Hindus who have adhered to the religion of their ancestors.

THE HINDU population of Rájsháhí consists of 144,321 males and 142,549 females; total 286,870, or 21·9 per cent. of the District population; proportion of males in the total Hindu population, 50·3 per cent. The Hindus are divided into three classes, the Vaidántik,

Pauránik, and Tántrik. (1) The Vaidántik sect holds the doctrines of early Hinduism in their purity, and free from the corruptions and innovations of the Puránas and Tántras. It consists of a few orthodox and learned Bráhmans, who are held in very high estimation, but are generally in poor circumstances. (2) The Paurániks. The majority of the Hindu population of the District prefer the Pauránik type of worship, and assert the supremacy of Vishnu in his various manifestations over the other Hindu deities. They are divided into two classes, the Paswáchárs, who live on animal food and are despised; and the Yatyáchárs, who live on a spare vegetable diet. The Yatyáchárs are sub-divided into five other branches, namely, Gír, Bháratí, Nárá, Bául, and Darwesh. (*a*) Gír and (*b*) Bháratí; these profess celibacy and entire seclusion from worldly pursuits. As a matter of fact, however, they are said to be as eager in money-making as their neighbours. Nor do they strictly carry out the doctrine of celibacy. (*c*) Nárá and (*d*) Bául; these two classes are termed Bairágís. Some of them are religious mendicants, while others are well-to-do shopkeepers. They are followers of Chaitanya, the great Hindu religious reformer of the sixteenth century, whom they worship as an incarnation of the deity. This sect numbers many estimable persons, but the freedom from restraint and life of vagabondage which the majority of its members lead, tend to develop vice. The females differ from all other Hindu women in their freedom of life; they can marry whom they please, and there is no restriction upon widow marriage. Many of them, too, are more or less educated; but as a rule their character is not good, some being public prostitutes, and of those who are married, few live with their husbands. (*e*) Darwesh; these are also religious beggars, and only differ from the last-named class in not worshipping Chaitanya as an incarnation of the deity. (3) The Tántriks form the third Hindu sect; they are worshippers of Siva, the Hindu god of destruction. Their peculiar religious rites are celebrated in privacy, and it is difficult to learn the nature of the practices enjoined. The Tántriks, although few in number in Rájsháhí District, are in prosperous circumstances, and are held in high social esteem.

Brahma Samáj.—The members of the Bráhma Samáj, or reformed theistic sect of Hindus, are included in the Census Report with the general Hindu population, and I am unable to give their exact number. The sect, however, is not a numerous one; and in 1870-71 consisted of only about forty or fifty members, principally native gentlemen belonging to other Districts, and employed in

Rájsháhí in various official capacities. The Samáj was first started in Rájsháhí in 1859, when a weekly prayer-meeting was formed, which for some years was attended by an average congregation of ten, the gatherings being held at the private house of one or other of the members. Subsequently, on the numbers increasing, a sum of £500 was subscribed for the erection of a suitable building for these meetings; and a substantial church was built just outside the town of Rámpur Beauleah. The number of members belonging to this congregation in 1870-71 was 27, of whom only two were natives of Rájsháhí; and all of whom, with one exception, were employed in various capacities in Government service. A branch Samáj has also been established within the town of Rámpur Beauleah, situated about a mile from the head church, and in the centre of an orthodox Hindu population. This branch Samáj numbered about eight members in 1871, all natives of the District. A second small branch Samáj has also been started at Nattor, but the Collector reports that the movement makes no progress in the rural parts of the District.

THE JAINS are also included in the Census Report with the general Hindu population of the District, and I have no means of ascertaining their number. The Collector in 1871 reported to me that they numbered altogether about fifty souls, principally confined to the town of Rámpur Beauleah, and that they were nearly all Márwárí bankers and traders, and very wealthy.

THE BUDDHISTS, according to the Census Report of 1872, amount to only ten persons; namely, five males and five females, all residing in the town of Rámpur Beauleah.

THE CHRISTIAN population of Rájsháhí District numbers 103 souls; namely, 61 males and 42 females; proportion of males in the total Christian population, 59·2 per cent. Deducting 49 as the number of European and Eurasian Christians, there remains a balance of 54 as representing the total native Christian population of Rájsháhí. This small community dwells in the town of Rámpur Beauleah, under the care of a native pastor, belonging to the English Presbyterian Church. The mission has been in existence about twelve years. The Collector states that the converts are not persons of any social position, and that for the most part they are in poor circumstances.

"OTHERS."—The remainder of the population are not separately classified in the Census Report according to religion, but are returned under one heading, as "Others." They consist almost entirely of immigrant hill tribes and races, who still adhere to their primitive

aboriginal faiths. The Collector states that these people are now assimilating themselves to the Hindu low castes in their religious views and mode of life. The District Census Report returned their numbers in 1872 as follow:—Males, 3042, and females, 2725; total, 5767, or ·4 per cent. of the total District population; proportion of males in total of "others," 52·7 per cent.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY. The population of Rájsháhí is almost entirely rural, and the Census Report returns only two towns in the whole District as containing a population of over five thousand souls: namely, Rámpur Beauleah, the headquarters of the District, population 22,291; and Nattor, the ancient capital and still the residence of the Rájás, population 9674. Details of the population of these towns will be found below. The total urban population thus disclosed amounts to 31,965, leaving a balance of 1,278,764 as forming the rural population. The dwellers in the towns, therefore, only amount to 2·43 per cent. of the total District population. It is a curious circumstance that the Muhammadans, who form the great mass of the population of the District, viz. 77·7 per cent., in the two large towns above mentioned only form 54·4 per cent. The District Census Compilation thus classifies the villages and towns:—There are 2084 villages containing less than two hundred inhabitants; 1424 with from two to five hundred; 549 with from five hundred to a thousand; 156 small towns with from one to two thousand; 10 with from two to three thousand; 3 with from three to four thousand; 1 with from six to ten thousand; and 1 with from twenty to fifty thousand; total number of villages or townships, 4228. The total number of towns or large villages containing upwards of two thousand inhabitants is 15. The following are the details of population, &c., of the two chief towns, as returned in the Census of 1872:—

RÁMPUR BEAULEAH, the chief town and administrative headquarters of the District, is situated on the north bank of the Ganges River, in 24° 22′ 0″ north latitude, and 88° 38′ 41″ east longitude. The town is a large and important centre of commerce; and the Collector states that it was first selected by the Dutch in the early part of the last century as the seat of a factory. Subsequently, it was for many years the headquarters of an English Commercial Resident; and on the abolition of these appointments, the Residency was purchased as a factory by the wealthy firm of Watson and Co. In 1825 the seat of administration of the District was removed from Nattor to Rámpur Beauleah, in conse-

quence of the unhealthiness of the former town; and this circumstance, combined with the advantageous commercial position of Beauleah on the banks of the Ganges, has made it the largest and most important place in the District. The town itself dates from a recent period, and is built for the most part on river alluvion. The fact that none of the ancient families of the District reside here, sufficiently indicates its recent origin. As explained in the first pages of this Statistical Account, the town is liable to the encroachments of the Ganges, and has already suffered severely in this respect. The population, however, is still increasing. An enumeration of the inhabitants was made at the time of the Experimental Census of 1869, with the following results:—Superficial area of the town, 3200 acres; number of houses, 4224; population,—males, 9584; females, 8913; total, 18,497; average number of souls per house, 4·38; average number of souls per acre, 5·78; percentage of males in total population, 51·81 per cent. The General Census of 1872 returned the population of the town as under:—Muhammadans,—males, 5903; females, 5666; total, 11,569. Hindus,—males, 6047; females, 4524; total, 10,571. Buddhists,—males, 5; females, 5; total, 10. Christians,—males, 44; females, 39; total, 83. Others,—males, 28; females, 30; total, 58. Population of all denominations,—males, 12,027; females, 10,264; grand total, 22,291, as against 18,497 in 1869. The town has been constituted a municipality. In the year 1869, the total municipal receipts amounted to £1472, and the disbursements to £1094, 19s. In 1871, the gross municipal income was £1418, 4s., and the expenditure, £998, 16s.; average rate of taxation, 10 ánnás 2 pie, or 1s. 3¼d. per head of the town population.

NATTOR, the ancient Capital of the District, and at present the headquarters of a Sub-division, is situated about thirty miles east of Rámpur Beauleah, on the north bank of the Nárad river, in 24° 25′ 15″ north latitude, and 89° 2′ 21″ east longitude. The town, built on low marsh land reclaimed from the river, has always been noted for its insalubrity. It is centrally situated, however, and on that account was first selected as the administrative Capital of the District. As stated above, the unhealthiness of the place compelled the removal of the seat of administration to Rámpur Beauleah. Nattor is a close and compact town, clinging close around the Rájbárí, or palace of the Nattor Rájás. This family first rose into power in the earlier half of the last century, and gradually obtained possession of almost the entire District,

besides large estates (*zamíndáris*) in other parts of the country. At the time of the Permanent Settlement of Lord Cornwallis, the celebrated Ráni Bhawáni was the representative of the family; and her piety and indiscriminate charity induced her to make large alienations of property for religious or charitable purposes, which, combined with improvidence and neglect on the part of some of her successors, have seriously diminished the estate. At present the Nattor Estate holds only the third or fourth rank in Rájsháhí in point of size; although the historical importance of the family gives it considerable prestige. An enumeration of the population of Nattor was taken at the time of the Experimental Census of 1869, with the following results:—Superficial area of town, 1100 acres; number of houses, 1732; population—males, 3934; females, 3777; total, 7711; average number of souls per house, 4·45; average number of souls per acre, 6·82; percentage of males in total population, 51·02 per cent. The regular Census of 1872 showed a considerable increase on these figures, as follow:—Muhammadans—males, 2784; females, 3085; total, 5869. Hindus, —males, 2155; females, 1650; total, 3805. Buddhists, Christians, and "others," *nil*. Total males, 4939; females, 4735; grand total, 9674, as against 7711 in 1869. Nattor also has been constituted a municipality. In the year 1869, the total municipal receipts amounted to £468, and the disbursements to £404. In 1871, the gross municipal income amounted to £659, 10s., and the expenditure to £498, 18s.; average rate of expenditure, 8¼ ánnás, or 1s. 0⅜d. per head of the town population.

SMALLER TOWNS AND VILLAGES.—The foregoing are the only two towns in Rájsháhí District containing a population of upwards of five thousand souls. The following fourteen small towns and villages, however, are places of importance, and worthy of mention; although, as they contain less than five thousand inhabitants, their population is not returned separately in the Census Report. (1) Naogáon, situated in the police circle (*tháná*) of Bándáikárá, on the west bank of the Jamuná river. The village derives importance from being the centre of the *gánjá* (hemp) cultivation of Rájsháhí. It is from this small tract of country that nearly the whole of India is supplied with the narcotic. (2) Kalám, a large village near the Chalan *bil*; famous for the manufacture of brass pots. (3) Putiyá, a large village, and the headquarters of a police circle (*tháná*) situated on the road from Rámpur Beauleah to Nattor. This village is the seat of an ancient Bráhman family, which for the last

two centuries has possessed the large and fertile *zamindárí* of Lashkárpur. Several Hindu temples, one of which is very large and handsome, are situated here. (4) Mandá, a considerable village, and headquarters of a police circle, situated on the west bank of the Atrái river, the seat of an annual fair held in honour of Ráma, the seventh incarnation of Vishnu, on the occasion of the Hindu festival Srí Nabamí, in March or April. This fair is attended by about fifteen thousand people from all parts of the District. (5) Khetur, a small village, which enjoys a high repute for sanctity, from its having been visited by Chaitanya, the great Hindu religious reformer of the sixteenth century, in whose honour a temple has been erected in the village. A numerously attended religious fair (*melá*) is also held here annually. (6) Bágha is noted for its fine mosque, one of the few handsome ancient buildings in the District. This was founded and is maintained out of an endowment of lands made by the Emperor Sháh Jahán, the surplus proceeds being applied to the education of Muhammadan youths. (7) Godágárí, a village and headquarters of a police circle, situated in the extreme west of the District on the banks of the Ganges—an important trading village, carrying on a considerable river traffic with the Districts of the North-Western Provinces. (8) Tánor, a village and the headquarters of a police circle, but otherwise unimportant, situated in the west of the District. (9) Bándáikará, or Bandáikhálí, a considerable village and the headquarters of a police circle, situated on the banks of the Atrái river. (10) Bághmárá, a village and the headquarters of a police circle, situated in the centre of the District. (11) Charghát, a large village and the headquarters of a police circle, situated at the confluence of the Baral with the Ganges river. (12) Lálpur, a village and the headquarters of a police circle, situated on the bank of the Ganges in the south of the District; noted for its jewellery and brass-founding. (13) Baraigáon, a village and the headquarters of a police circle, situated on the north bank of the Baral river, in the east of the District. (14) Singrá, a village and the headquarters of a police circle, situated on the banks of the Gur river, in the east of the District.

The Collector does not regard the town population of the District as furnishing an undue proportion of the work of administration. The two municipalities, of course, occupy a great deal of attention, but in all points in which comparison can be made, the Collector is decidedly of opinion that the rural population is relatively far the most important. The population of the only two

towns which can be strictly called so, namely, Rámpur Beauleah and Nattor, only comprises 2·43 per cent. of the population of the District at large. No increased inclination is perceptible on the part of the people to gather into towns or seats of commerce, nor is any tendency evinced towards city life.

THE DRESS of an ordinary, well-to-do shopkeeper consists of a cotton waistcloth (*dhuti*), fifteen feet long by about three and a half feet in length; a cotton shawl (*chádar*); a cotton coat or shirt (*pirán*), and a pair of up-country shoes. The waistcloth, however, is the only article of clothing worn in the house. A cultivator in average circumstances wears a waistcloth (*dhuti*) of smaller size, with the addition of a scarf (*gámchá*) worn over the shoulders, or a cotton shawl (*chádar*). Some of the better class of husbandmen have also taken to wearing cotton coats (*pirán.*) In the cold season, both shopkeepers and peasants wrap themselves up in a description of coarse broadcloth (*lui*), or in a species of cotton quilt (*baláposh.*) A very coarse thick cotton cloth (*páchhuri*) is also worn in the cold weather months, but its use is principally confined to the poorer classes of husbandmen.

DWELLINGS.—The building materials used in the construction of the dwelling-houses, both of shopkeepers and cultivators, consist, in the rural parts, simply of bamboos for the uprights and rafters, straw mats or reeds for the walls, thatching grass and a little string. In the towns and large villages, however, almost all the respectable shopkeepers have brick houses; and even those in poorer circumstances have tiled roofs. Each house consists of as many rooms as there are married members of the family, besides a cooking-shed, cow-shed, shed for rice-husking, and a store-room, which is also used for the reception of guests and as a sleeping apartment for the unmarried male members of the family.

THE FURNITURE found in the dwelling of an average husbandman usually consists of one or two brass vessels for carrying water (*ghagará*); two or three brass drinking cups (*lotá*); two plates or dishes (*tháli*) made of brass or bell-metal, and used for eating rice; two brass or bell-metal cups (*bati*); a few cane baskets for carrying or storing rice or paddy (*dhámá*); some bamboo baskets used for keeping pulses or vegetables in (*dáli*); a bamboo winnowing fan (*kulá*); a rice measure made of cane, varying in capacity in different villages (*kátá*); one or two quilts made out of old clothes, and used as bed-coverings in the winter months; one or two gunny mats for sitting on (*chát*); a box or chest for keeping clothes or valuables in;

a large bamboo vessel for storing grain (*dol*); besides the agricultural implements, consisting of a plough, spade, an axe (*kuráli*), and a chopper or bill-hook (*dáo.*)

Naturally, a fairly well-to-do shopkeeper possesses more and better furniture than is usually found in the house of a cultivator. The principal articles met with in a shopkeeper's house are the following:—One or two wooden plank bedsteads (*takht-posh*); pillows, quilts, sheets, reed mats (*májur* or *mádur*); an umbrella, brass water-jars, plates, cups, and mugs; a brass or bell-metal vessel for keeping spices in; a clothes chest; a brass cooking pot (*bagunó*); an iron cooking pan (*karó*); a brass jug (*jhári*); a lamp-stand (*pilsuj*); a lantern; two or three *hookah* pipes, and a *hookah* stand (*baithak*); with some silver and gold ornaments. Besides these, he possesses most of the household articles used by a peasant for keeping grain, &c., as enumerated above.

THE FOOD consumed in the household of a well-to-do shopkeeper consists of rice, split peas (*dál*), fish, vegetables, fruit, fried rice (*muri*); parched rice and molasses (*murki*); oil, salt, milk, clarified butter (*ghi*); curds, sugar, and a description of sweetmeat made from milk and sugar (*sandis.*) A cultivator in ordinary circumstances uses all the above articles of food, with the exception of milk, clarified butter, sugar, and sweetmeats. The Collector estimates the monthly expenses for living and clothing of a middle-sized household of a well-to-do trader to be as follows:—4 maunds, or 3 hundred-weight of rice at Rs. 2 per maund, Rs. 8, or 16s.; 1 maund, or ¾ cwt. of split peas (*dál*), Rs. 2, or 4s.; 8 sers (16 lbs.) of oil at Rs. 10 per maund, Rs. 2, or 4s.; 1½ maunds of vegetables at R. 1 per maund, Rs. 1/8, or 3s.; 8 sers (16 lbs.) of salt at Rs. 5 a maund, R. 1, or 2s.; 12 sers (24 lbs.) of fish at Rs. 5 per maund, Rs. 1/8, or 3s.; 2 maunds of *chirá*, *murki* or *muri*, at R. 1 per maund, Rs. 2, or 4s.; 16 sers of treacle sugar (*bátáshá*) at Rs. 5 per maund, Rs. 2, or 4s.; milk, Rs. 4, or 8s.; *ghi*, R. 1, or 2s.; firewood, Rs. 2, or 4s.; earthen pots, 8 ánnás, or 1s.; cloth, Rs. 8, or 16s.; servants, Rs. 3, or 6s.; contingencies, Rs. 4/8, or 9s.; total, Rs. 43, or £4, 6s. 0d. per month. This estimate, however, is high, and is rather the scale of living of a wealthy merchant than of an ordinary shopkeeper. The estimated cost of living for a middle-sized family of the cultivating class is returned by the same authority at about Rs. 7/8, or 15s. per month. This estimate represents the cost which would have to be incurred if the articles had to be purchased in the market. The actual cost, however, is much less, as the cultivator grows rice and

vegetables for his own consumption; and also catches most of the fish consumed, either himself, or by other members of his family.

AGRICULTURAL.—The great crop of Rájsháhí District is rice, which is divided, as usual in Bengal, into the two principal kinds of *áus* or early rice, and *áman* or winter rice. The *áman* crop is again subdivided into two sorts known as *chhotán* and *baran áman*. *Chhotán áman* is transplanted, and is then called *ropá* or *ruyá dhán*. It is the most valuable and also the commonest sort of rice that is grown in the District. In the first instance it is sown on high land; and afterwards when the seedlings are about a foot high, they are transplanted to a marshy soil, which is by no means of the very lowest description but such as must be covered with water during the rains. The rice will grow in water as deep as the knee or the thigh of a man. It is harvested comparatively early, in November and December. *Baran áman* is a coarser sort of rice, and is sometimes called *buná* or *buyá*. It is sown broadcast in the beds of *bils* and in very low-lying land. This is the long-stemmed rice which rises with the rising of the water; and the stem will sometimes attain the height of twenty feet. It is gathered late in the season, in the end of December and January. Of both these sorts of *áman* rice there are numerous varieties familiar to the peasantry, but it is not necessary to specify their names.

The *áus* or early rice is sown broadcast at the time of the spring showers, and is reaped from July to September. This kind of rice is grown on comparatively high lands, which in the rains do not go under water.

Besides the *áman* and *áus* crops, there is a third principal kind of rice called *boro* or spring rice, to which allusion has already been made in this Account in connection with 'Marsh Cultivation.' *Boro* rice is transplanted from nurseries before the beginning of the cold weather, and is raised on *chars* and low lands, and on the edges of *jhils*, where the water is often intercepted and retained by artificial means. The crop is reaped during April, May, and June, and its success greatly depends upon irrigation.

It is estimated that about 60 per cent. of the food supply of Rájsháhí District is supplied by *áman*, about 22 per cent. by *áus*, about 5 per cent. by *boro* rice, and the remaining 13 per cent. by other food grains.

OTHER CEREAL CROPS.—Besides rice, the other cereal crops cultivated in the District are the following:—(1) wheat (*gam*), and (2) barley (*jab*); sown in October on lands, generally a little higher

than that on which *áman* rice is grown; and harvested in March or the beginning of April; (3) Indian corn (*bhuttá*), sown in April or May, and reaped in August or September; (4) *Gahama*, a coarse cereal, sown in September, and harvested during November or in the early part of December.

THE GREEN CROPS are returned as under.—(1) *Káon*, sown on dry lands in April and cut in July. (2) *China* (Panicum miliaceum); sown on high lands in April, and cut in July or August. (3) *Khesárí* (Lathyrus sativus), and (4) *Matár* or peas (Pisum sativum); sown in low *boro áman* rice lands in October, and gathered in February. (5) *Cholá* or gram (Cicer arietinum). (6) *Múg* (Phaseolus mungo). (7) *Máskalái* (Phaseolus Roxburghii). (8) *Sarishá* or mustard (Sinapis dichotoma). (9) *Musuri* (Ervum lens), and (10) *Masiná* or linseed (Linum usitatissimum); these are all sown on high lands as a winter crop in October, and cut in February. (11) *Til* (Sesamum Orientale), sown on rice lands in March and reaped in July. Another variety of *til* known as *Krishna til* is sown in April and cut in December, but is cultivated only to a very small extent in this District. (12) *Arhar*, a sort of pigeon pea (Cajanus Indicus); sown on dry lands in April and cut in January. Elevated lands along the river banks are best suited for the growth of this crop. (13) *Kála Kalái*, a black variety of pulse (Phaseolus max), sown in dry lands in October and cut in January or February.

THE FIBRES OF THE DISTRICT are the following.—(1) *Pát* or jute. The time for sowing this crop depends much upon soil and situation; but ordinarily it is between March and the middle of April. The crop is cut about August. The jute of Rájsháhí is of two varieties, *machhát* and *chhot*, the former of which grows to twice the height of the latter. The total area under jute in the District was 14,333 acres in 1872, the out-turn varying from 4½ to 7 maunds per *bighá*, or from ten to fifteen and a half hundred-weights per acre. The total out-turn of jute in Rájsháhí in 1872 is returned at 214,995 maunds, equal to about 157,407 hundred-weights. Owing, however, to a great fall in prices in 1872, the cultivation greatly diminished in the following year. In 1873 the total area under jute was estimated to have fallen to 6000 acres, and the out-turn to about 90,000 maunds or 65,897 hundred-weights. (2) *Chhotá pát* or hemp, sown in April and May and cut in August. (3) *Son* or flax, sown in April or May and cut in August. This fibre is said to be much finer in quality, as well as of greater strength, than either jute or hemp.

GÁNJÁ (*Cannabis sativa; C. indica*).—The cultivation of this plant, from which is manufactured the narcotic drug called *bháng*, forms a speciality of Rájsháhí District. The following description is condensed from a report by the Deputy-Collector contained in a Supplement to the *Calcutta Gazette* of April 30, 1873:—"A single tract of land in the extreme north of Rájsháhí, lying to the south of Dinájpur and the south-west of Bográ, affords the sole supply, with but a few insignificant exceptions, to the *gánjá* smokers of the whole of India. Why this crop should be thus strictly limited, has never been satisfactorily determined. Its cultivation, indeed, requires a considerable outlay of capital, and also a peculiar degree of traditionary skill; but from a practical point of view, the Deputy-Collector is of opinion that similar soils would produce *gánjá* anywhere.

"Light sandy soils on high ground are best adapted to the cultivation of *gánjá*. Poor warm soils sometimes yield good hemp, but stiff clays are avoided. Extreme moisture is prejudicial to the growth of the plants. In August the seeds are sown broadcast in the nursery, and in a week they germinate. A fortnight afterwards, when the plants have gained a little strength, and are able to bear transplantation, the nursery is broken up, and the seedlings are placed in the fields in rows about six inches apart from each other. The fields are small, not averaging more than a *bighá* in extent. Every year their soil is renovated by the addition of fresh earth, and before the seedlings are transplanted, the ground is harrowed and manured with oilcake and cow-dung. As soon as the plants begin to spread their leaves, men known as '*gánjá* doctors' are employed to pick out the female plants, which yield no flowers and are injurious to the crop. [This is probably an error of observation. All the writers on Materia Medica agree in stating that *gánjá* is prepared exclusively from the female plant of *C. indica*.] '*Gánjá* doctors' have the reputation of being alone able to distinguish the female organs in the plants at this early stage. The process of picking is repeated two or three times, and when the cultivator is sure that all female plants have been uprooted and thrown away, he again manures the ground with cow-dung and oilcake, and clears the stems of the plants. In a field of one thousand plants, some four hundred would be thus rejected as worthless. In December, when the plants have reached the height of four or five feet, ridges are opened, and the ground is irrigated and again manured. Indeed, the more oilcake used, the better the crop. By the end of January the plants mature, attaining a height of from six to seven feet, and the harvest com-

mences. The plants, when cut, are divided into four or five parts, and exposed to the rays of the sun for about four days. When the leaves are sufficiently withered, they are spread on mats and trampled upon, and then assume the flat shape in which one sort of *gánjá* is sold in the market. Round *gánjá* is prepared by a similar process; but when the stalks are taken off, each plant is rolled up and dried. *Chur gánjá* differs from the other two kinds in that it consists of the flowers as well as the leaves. There is no difference in the narcotic powers of these three descriptions of *gánjá*. The expenses incurred in cultivating a *bighá* are thus estimated by the Deputy-Collector: Cow-dung, 10 maunds, Rs. 1-14; oilcake, 10 maunds, Rs. 12-2; fresh earth added, Rs. 2; irrigation, Rs. 6; labour, cutting and threshing, Rs. 12; rent, Rs. 2; total, Rs. 36, or £10, 16s. an acre. The annual out-turn is estimated by the same authority at from 5 maunds 20 sers to 9 maunds 20 sers per *bighá*, which would be from 12 to 21 hundred-weights per acre. The value per maund is returned at Rs. 15 in the Board of Revenue's Statistics for Lower Bengal, No. 41 B, which would give nearly £2, 1s. per hundred-weight. The area under cultivation is estimated by the Deputy-Collector at about 1100 or 1200 *bighás*, or nearly 400 acres; the total produce at from 9000 to 10,000 maunds, or about 7000 hundred-weights; and the number of men engaged in the cultivation at 1300 or 1400.

"The cultivators for the most part raise the crop on their own account. Some of them take advances from their landlords or from money-lenders, and mortgage the produce under a system of hypothecation. Some of them again sell off their crops to wholesale dealers, contenting themselves with a small profit; in which case the dealers cut, dry, and manipulate the plant at their own expense for exportation to their own Districts. There has not been any improvement of late years in the cultivation of *gánjá*, and indeed some deterioration has been noticed in the quality of the produce, for the plants do not weigh so heavy as they did forty years ago. The same manures that were used in years gone by are used to this day. The cultivators fully understand the advantage of allowing lands to remain fallow for a year or two, in order that they may produce a good crop of *gánjá*, which like other fibres is an exhausting crop. *Gánjá* is sometimes alternated with barley, mustard, or pulses.

"With reference to the trade in *gánjá*, which forms one of the staple articles of commerce in Rájsháhí District, the Deputy-Col-

lector estimates the value of the export at £20,000. The total quantity exported has decreased considerably in the last 20 years. The gradual enhancement of the excise duty, in combination with other causes, has enormously raised the price of the drug, and checked the consumption. In 1853-54, the first year for which returns are available, the quantity exported from Rájsháhí District was 19,000 maunds, and in 1858-59 it reached 22,000 maunds, but in 1871-72 it had sunk to 12,000 maunds. The revenue, however, raised from *gánjá* has not suffered any diminution."

MISCELLANEOUS CROPS.—(1) *Nil* or indigo (Indigofera tinctoria), sown in sandy lands chiefly on alluvial river accretions in February and cut in July and August. (2) *Akh* or sugar-cane; planted in May and cut in March or April of the following year, if intended for manufacture into sugar or molasses. The canes used for consumption in a raw state are cut much earlier. (3) *Tut* or mulberry planted in November, December, or January. These trees yield good crops for several years, provided care is taken to preserve them. Although the crop may be gathered at any time of the year, the proper seasons for the harvest are in November, March, and August. (4) *Tamák* or tobacco (Tabaccam nicotiana); sown in October and November and gathered in April and May. (5) *Pán* (Piper betel), sown in October and gathered in April. (6) *Halud* or turmeric, sown in May, June and July, and reaped in March.

THE DIFFERENT STAGES OF RICE CULTIVATION are as follow:—The young plant is not known by any particular name until the period of flowering, when it is called *thor;* the next stage, called *sish,* is when the ears make their appearance, shortly before the grains are formed. When fully ripe, cut, and separated from straw, it is called *dhán* or *dhániyá.* The operation of separating the rice from the stem is called *malan,* the corn being usually trodden out by bullocks. The straw is called *poyál* or *bicháli;* the stubble left on the field being known as *nárá.* Husking is termed *bárá-bháná;* the husks *tus;* and rice grains which are broken in the operation of husking, *khud.* The grains which do not lose their husks are called *maluks.* When husked, cleaned, and ready for use, the rice is called *chául,* and boiled rice *bhát.* The following solid preparations are made from rice:—*Muri;* paddy first boiled, then husked, and afterwards parched; sold at 1 ánná per ser, or about three farthings a pound. *Khái;* paddy parched and fried till the grains swell and burst the husks, 1¼ ánnás per ser, or less than a penny a pound. *Murki;* same as the foregoing, but mixed with molasses, from 1½ to

5 ánnás per ser, or from 1¼d. to 3¼d. a pound. *Chirá;* paddy boiled, then fried in the husk and afterwards husked, 1 ánná per ser, or about three farthings a pound. *Chirá-bhájá*, parched *chirá*, about the same price as the above. *Chául-bhájá*, parched rice, about 1 ánná a ser, or three farthings a pound. *Pithá;* a species of cake made from rice flour, and largely used by the Musalmán population; sold at the rate of eight for an ánná, or less than a farthing each. *Atá*, rice flour, ½ an ánná per ser, or a little over a farthing a pound. Several articles of confectionery are made from *atá*, but of these only a species of cake known as *bhájá pithá* is sold. The other preparations are more costly, and are only made for private consumption, not for sale. Ordinary country spirit distilled from rice sells at from 12 to 14 ánnás a ser, liquid measure, or from 1s. 2d. to 1s. 6d. a quart.

Area, Out-turn of Crops, &c.—The present area of Rájsháhí District, after recent transfers, is returned by the Boundary Commissioner at 2360·82 square miles. The revenue survey of the District was conducted between the years 1848 and 1856, and was confirmed by Government in May of the latter year. At the time of the survey, the total area of the District was returned at 3002·3 square miles, of which rather more than one-half, or 1522·7 square miles, were actually under cultivation, the remaining 1479·6 square miles being either uncultivated or incapable of being brought under tillage. The survey records, however, do not show how much of this uncultivated area was capable of being brought under tillage, and how much was uncultivable waste; nor have I succeeded in obtaining any later statistics bearing on this point. The Collector of the District, however, is of opinion that, with the exception of a small area occupied by the Nímgáchhi forest, and a few other jungle tracts, the whole of the uncultivated area is capable of yielding crops of some kind. No estimate even approximating to correctness exists showing the comparative acreage devoted to the principal crops.

No rice land in Rájsháhí District pays so high a rental as Rs. 3 per standard *bighá* of 14,400 square feet, equal to about 18s. an English acre. The highest rate of rent for good rice land seems to be about Rs. 1-8-0 a *bighá*, or 9s. an acre. The Collector estimates a fair yield of the best land to be about nine maunds of unhusked rice per *bighá*, or about twenty hundred-weights per acre, of the value of from Rs. 5 to Rs. 6 a *bighá*, or £1, 10s. to £1, 16s. an acre. In the eastern portion of the District, of which Nattor may be taken as the

centre, rice lands produce also second crops of pulses or oilseeds. The Collector estimates the yield of these crops at from two to three maunds per *bighá*, equal to about from four and a half to six and a half hundred-weights per acre, the value of which would be from Rs. 3 to Rs. 4 per *bighá*, or from 18s. to £1, 4s. an acre. A detailed statement of the rates of rent ordinarily paid for lands growing different crops will be found on a subsequent page.

CONDITION OF THE PEASANTRY.—A cultivator's holding exceeding a hundred *bighás*, or thirty-three acres in extent, would be considered very large, and anything below ten *bighás*, or say three and a half acres, very small. A farm comprising about thirty-five *bighás*, or say seventeen acres, would be considered a fair-sized, comfortable holding for a husbandman. A single pair of bullocks cannot plough more than sixteen or seventeen *bighás*, or between five and six acres. A holding of about fifteen *bighás* or five acres in extent, although it would not make a cultivator as well-off as a respectable retail shopkeeper, would enable him to live quite as well as a man receiving money wages of Rs. 8, or 16s. a month. The produce of a farm of this extent is ordinarily worth about Rs. 120, or £12 a year. Very few cultivators of Rájsháhí are continually in debt; but most of them incur liabilities to the village merchant at seed-time in the shape of advances of grain, which are repaid with interest after the rice crop has been harvested. The great majority of the husbandmen of the District hold their lands with a Right of Occupancy, the proportion of these cultivators to ordinary tenants at will being estimated by the Collector to be as twenty to one. The number of *maurúsi jotdárs*, or husbandmen holding their lands in perpetuity and at a permanently fixed rate of rent, is, however, very small; and the Collector doubts whether they amount to even one per cent. of the general body of husbandmen cultivating with occupancy rights. As a fact, the Collector mentioned that since the passing of Act X. of 1859 up to 1870 only one husbandman had been judicially declared by the Civil Court to have the right to hold his land in perpetuity without liability to enhancement of rent. No class of small proprietors exists in Rájsháhí District, who own, occupy and cultivate their hereditary lands themselves, without either a *zamíndár* or superior landlord of any sort above them, or a sub-tenant or labourer of any sort below them. A well-to-do husbandman can comfortably support a middle-sized household on ten rupees or £1 a month.

THE DOMESTIC ANIMALS OF THE DISTRICT consist of elephants,

horses, cows, oxen, buffaloes, pigs, goats, and sheep. Oxen and buffaloes are only used in agriculture; pigs, goats, and sheep are reared for food or as articles of trade. An ordinary cow is worth about Rs. 10 or £1; a pair of oxen or buffaloes for agricultural purposes, about Rs. 30 or £3; a score of sheep, Rs. 20 or £2; a score of kids, six months old, Rs. 20 or £2; a score of full grown pigs, about Rs. 100 or £10.

The Agricultural Implements in common use are (1) a plough (*hál* or *nángal*); (2) a clod-crusher (*mái*), made of bamboo in the shape of a ladder and drawn by bullocks, the man standing upon it in order to give it weight; (3) harrow (*bidá*); (4) ox-yoke (*joyál*); (5) weeder (*nirpáli*); (6) implement for irrigation (*jánt*) used in watering the *rabi* and *aus* paddy fields; (7) spade (*kodáli*); (8) weeding-hook (*nirání*); (9) sickle (*dánti*) used for reaping and also for clearing the fields from weeds; (10) winnow (*kulá*). A set of each of the above-mentioned implements, together with a pair of oxen or buffaloes, are necessary for the cultivation of what is technically known as "a plough" of land, equal to about sixteen *bighás*, or say five and a quarter English acres. The value of the plough cattle, and implements of agriculture, would represent a capital of about Rs. 50 or £5.

Wages.—The condition of the labouring classes has somewhat improved within the last ten years. In 1870 the Collector returned the wages of a coolie or ordinary day labourer at 2 ánnás or 3d., and those of an agricultural labourer at 2½ ánnás or 3¾d. per day. Prior to the famine of 1866, the wages both of coolies and of agricultural labourers are said to have been only one-half of those mentioned above. Boys employed in the fields or otherwise now earn 1½ ánnás or 1¾d. a day. Blacksmiths and carpenters are paid at the rate of 6 ánnás or 9d., and masons or bricklayers, 4 ánnás or 6d. a day. Workers in gold and silver are paid at the rate of a rupee or 2s. for each *tolá* of gold (180 grains troy) worked up by them, and 2 ánnás or 3d. for each *tolá* of silver. Elaborate workmanship is, of course, paid for at a higher rate.

Prices of Food.—The following table, showing the ordinary prices of food grains for each of the five years from 1866-7 to 1870-71 has been furnished me by the Collector, who states that he has been unable to obtain figures for any year previous to 1866-67. It will be observed that prices seem to have declined since that year, but it must be remembered that then, and for a considerable period subsequently, the District was suffering from the effects of the great scarcity of 1866.

ORDINARY PRICES OF FOOD GRAINS IN RÁJSHÁHÍ DISTRICT FOR EACH OF THE FIVE YEARS FROM 1866-67 TO 1870-71.

Year.	Unhusked Rice. First class.		Husked Rice. First class.		Unhusked Rice. Second class.		Husked Rice. Second class.		Husked Barley.		Wheat.	
	per maund.	per cwt.	per maund.	per cwt.	per maund.	per cwt.	per maund.	per cwt.	per maund.	per cwt.	per maund.	per cwt.
	r. a. p.	s. d.	r. a. p.	s. d.	r. a. p.	s. d.	r. a. p.	s. d.	r. a. p.	s. d.	r. a. p.	s. d.
1866-67.....	2 2 0	5 9	3 2 0	8 6	1 10 0	4 5	2 8 0	6 10	not given.	not given.	not given.	not given.
1867-68.....	1 8 0	4 1	2 2 0	5 9	0 14 0	2 4	1 4 0	3 5	,,	,,	1 8 0	4 1
1868-69.....	1 12 0	4 9	2 8 0	6 10	1 2 0	3 1	1 8 0	4 1	2 0 0	5 5	2 8 0	6 10
1869-70.....	1 8 0	4 1	2 4 0	6 2	0 14 0	2 4	1 4 0	3 5	not given.	not given.	1 4 0	3 5
1870-71...	0 12 0 to 1 0 0	2 0 to 2 8	1 4 0 to 2 0 0	3 5 to 5 5	0 8 0 to 0 9 0	1 4 to 1 6	0 12 0 to 1 0 0	2 0 to 2 8	2 8 0	6 10	2 0 0	5 5

In 1872-73 cleaned rice of the first quality sold for Rs. 3-0-0 per maund, or 8s. 2d. per hundred-weight; common rice in ordinary use, Rs. 1-11-0 per maund, or 4s. 7d. a hundred-weight; wheat, Rs. 2-12-2 per maund, or 7s. 6d. a hundred-weight. The current rates for pulses were as follow:—*Arhar*, Rs. 3-0-0 per maund, or 8s. 2d. per hundred-weight; *khesárí*, Rs. 1-5-4 per maund, or 3s. 7½d. per hundred-weight; peas, Rs. 1-7-0 per maund, or 3s. 11d. per hundred-weight; *múg*, Rs. 3-5-4 per maund, or 9s. 1d. per hundred-weight; *kalái*, Rs. 1-12-6 per maund, or 4s. 10d. per hundred-weight; *musurí*, Rs. 1-10-0 per maund, or 4s. 5d. per hundred-weight.

WEIGHTS AND MEASURES.—The native unit of weight is the *ser* or *seer*, which varies from 60 *tolás*, or about 1½ lbs. avoirdupois, to the Company's *ser* of 80 *tolás*, or a little over 2 lbs. The present Government standard *ser* is 2·205 lbs., corresponding to the French kilogramme. The 60 *tolá ser* is reported by the Collector to be the current weight in Rájsháhí. The various denominations of the *ser* are:—4 *kánchhá* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 5 *ser* = 1 *pasuri*; 8 *pasuri* = 1 *man* or *maund*. I have based all my calculations of prices of grain, &c., on the Company's *ser* of 80 *tolás* weight, which regulates all large transactions, although the smaller *ser* may be current in the retail shops. The component parts of the different *sers* and *maunds* are the same in name, but differ in weight. The following are the different denominations of the Company's standard, with their English equivalents in avoirdupois weight:—1 *tolá* = 180 grains troy or $6\frac{102}{175}$ drams avoirdupois; $1\frac{1}{4}$ *tolá* = 1 *kánchhá* or $8\frac{8}{35}$ drams avoirdupois; 4 *kánchhá* = 1 *chhaták* or 2 oz. $0\frac{32}{35}$ drams avoirdupois; 4 *chhaták* = 1 *poyá* or 8 oz. $3\frac{23}{35}$ drs.; 4 *poyá* = 1 *ser* or 2 lbs. 0 oz. $14\frac{22}{35}$ drs.; 5 *ser* = 1 *pasuri* or 10 lbs. 4 oz. $9\frac{1}{7}$ drs.; 8 *pasuri* = 1

maund or 82 lbs. 4 oz. $9\frac{1}{7}$ drs. avoirdupois. As before stated, I have used the Company's *maund* of 82 lbs. in all calculations of weight and price. Gold and silver weight:—4 *panka* = 1 *dhán* or $\frac{9}{20}$ of a grain troy; 4 *dhán* = 1 *ratí* or $1\frac{4}{5}$ grains; $6\frac{1}{4}$ *ratí* = 1 *aná* or $11\frac{1}{4}$ grains; 8 *ratí* = 1 *mashá* or $14\frac{2}{5}$ grains; 100 *ratí* = 1 *tolá* or 180 grains; $106\frac{1}{4}$ *ratí* = 1 *mohar* or $191\frac{1}{4}$ grains troy. Where grain is bought wholesale by measure, the following is the standard:—4 *kátá* = 1 *arí*; 5 *arí* = 1 *sálí*; 4 *sálí* = 1 *bis*; 16 *bis* = 1 *pantí*. The unit of the above measure, the *kátá*, varies in capacity in different parts of the District. In some places it holds as much as 13 local *ser* of 60 *tolá* weight; in others 10 *ser*; while in some tracts its capacity is only $2\frac{1}{2}$ local *ser*. Distance is measured as follows:—4 *háth* = 1 *káthá*; 20 *káthá* = 1 *bighá*; 44 *bighás* = 1 *kos*. The *háth* is also a variable measure. The standard *háth* is eighteen inches, or one cubit in length, but in some parts of the District the local measure considerably exceeds this. Taking the *háth* at eighteen inches, the *kos* would be equal to two English miles. Money is calculated as follows:—4 *kauri* (cowries) = 1 *gandá*; 5 *gandá* = 1 *paisá*. The *gandá* is a purely imaginary measure, and only used for purposes of calculation. The *paisá*, or *pice*, is a copper coin of the value of one-and-a-half farthings; 4 *paisá*, or *pice* = 1 *aná* or three-halfpence; 16 *aná* = 1 *rupee* or two shillings. The measures of time are:—60 *pal* (a *pal* is equivalent to twenty-four seconds) = 1 *dandá*; $7\frac{1}{2}$ *dandá* = 1 *prahar* or 3 hours; 8 *prahar* = 1 *dibas*, or day and night of twenty-four hours; 7 *dibas* or days = 1 *saptáha* or week.

Landless Labouring Classes.—The Collector reports that in the towns and larger villages and market-places (bázárs) there appears to be a tendency towards the growth of a distinct class of day labourers, who subsist solely by their labour, and neither rent nor possess any land of their own. No such tendency, however, is perceptible in the rural tracts. Several classes of day labourers do exist in the villages, but they are not of recent growth, and the Collector states that in his opinion they are not increasing in number. In the towns, the labourers commonly known as *mutiyás*, or coolies, are generally employed as porters in carrying goods for tradesmen and merchants, and are paid money wages. In the rural tracts a great deal of work, that would otherwise have to be done by means of hired labour, is performed by an interchange of labour among the villagers, who mutually help each other, instead of working for a money payment. In large holdings, however, where the work of cultivation is more than can be performed by a single family, a class of agricultural day labourers, called *krishán*s, is employed. They

do not form any large proportion of the agricultural population, and there is no fixed rule as to their mode of payment, some being paid in money and some in kind. When the latter mode of payment is adopted, which is generally the case at harvest-time, the *krishâns* receive one sheaf of paddy for every eleven sheaves reaped by them, or else three maunds in weight, or about two hundred-weight, for every *bis* of threshed paddy.

SPARE LAND.—In the elevated table-land in the north-western part of the District are several large tracts of spare land, which lie uncultivated, but which are suitable and available for tillage. Prudent landholders in this part of the District assign portions of their uncultivated lands on what are known as *rasadi* tenures, subject to the payment of a progressive rate of rent. These holdings are granted for a given number of years, either rent-free or at a nominal rental; as the land is brought under tillage the rents are gradually increased, till it reaches full cultivation, when it is assessed at the same rental as other lands.

VARIETIES OF LAND TENURE.—The following brief description of the different varieties of land tenure met with in Rájsháhí District is slightly condensed from a report on the subject drawn up by Bábu Kásí Kinkar Sen, Deputy-Collector, dated 26th January, 1874. The tenures are divided into four classes:—(1) Estates paying revenue direct to Government; (2) rent-free estates; (3) subordinate estates paying a fixed rental to the *zamíndár*, or an immediate superior holder; and (4) subordinate estates paying a variable rent, either to the *zamíndár* or to a superior tenure holder.

(1) ESTATES HELD DIRECT FROM GOVERNMENT.—The number of *zamíndárís*, or estates paying revenue direct to Government, amounted to 1717 in January 1874, of which 855, or exactly one-half, pay below Rs. 100, or £10 per annum. Some of these estates are called *kharijá táluks;* they are generally small, and seem to have originated in transfers made by *zamíndárs* of portions of their *parganás* at a period anterior to the Decennial Settlement. There are also numerous *zamíndárís* of very small extent, which appear to be the result of successive divisions among heirs of the same proprietor. Government is itself the proprietor of 81 estates, 60 of which are leased out to middlemen, while in the remaining 21 the rents are collected directly from the cultivators. In neither of these classes of Government estates is there anything peculiar to be noticed as distinct from similar estates held by *zamíndárs*.

(2) RENT-FREE ESTATES.—This class of estates has ten varieties, as follow:—(1) *áimá*, (2) *madatmásh*, (3) *debottar*, (4) *brahmottar*,

(5) *pirpál*, (6) *mahattran*, (7) *bhogottar*, (8) service tenures of various kinds, (9) *hebá* tenures, and (10) *jágír*. These rent-free tenures may be subdivided with regard to the purpose for which they were granted, into (*a*) those granted for religious purposes, and (*b*) those granted for the benefit of individuals or families. There may also be a cross classification of these tenures, between those of Hindu and those of Muhammadan creation. The Muhammadan rent-free tenures are most numerous in the police circles (*thánás*) of Bilmáriá and Nattor. The large *áimá* estate of Bághá, in Bilmáriá police circle, is a Muhammadan grant, which was conferred direct by one of the Dehlí Emperors. *Aimá* estates are tenures originally granted by the Mughul Government, either rent-free or subject to a small quit-rent, to learned or pious Musalmáns, or for religious and charitable uses in connection with Muhammadanism. These tenures existed long before the Company's accession to the *diwání*, and have always been recognised by the British Government as hereditary and transferable. *Pirpál* lands are small endowments for the purpose of the maintenance of tombs (*dargas*) and mosques, and are met with in almost every village. Although the grants are for the endowment of Muhammadan institutions, they are in many instances made by Hindu *zamíndárs* for the requirements of the Muhammadan population of their villages. Many of the Hindu religious rent-free tenures, such as *debottar*, *brahmottar*, *bhogottar*, and *mahattran*, have been created by the *zamíndárs* subsequent to the Permanent Settlement, while others are Badsháhí or Imperial grants made by the Mughul Emperors. The celebrated Rání Bhawání, of Nattor, created many of these tenures. *Debottar* lands are rent-free grants for the purpose of the worship of the gods; and *brahmottar* lands for the maintenance of Bráhmans. *Bhogottar* and *mahattran* tenures are created by the *zamíndárs* for the maintenance of relations, or for respectable persons other than Bráhmans; but they are few in number in this District. The difference between *mahattran* and *bhogottar* estates are that the former are hereditary, while the latter are generally limited to the lifetime of the grantees. Service tenures are very numerous in Rájsháhí District. They are lands granted by the larger *zamíndárs* and independent *tálukdárs* in favour of persons of whose services they avail themselves. These servants receive no pay, but hold their land rent-free in return for the services they render. The tenures are not, as a rule, hereditary, and are never transferable; they are cancelled when the service ends, either on the failure of male members of the tenure-holder's family, or on the necessity for service towards the grantor being at

an end. *Hebá* estates are tenures which, in a few instances, heads of *zamíndárí* families create in favour of some one or other of their female members. Some tenures of this description are called *jágírs*, held by females from mother-in-law to daughter-in-law, and so in succession.

(3) INTERMEDIATE ESTATES HELD AT A FIXED RENTAL.—(1) *Patní*, (2) *dar-patní*, (3) *daradar patní*, (4) *dardiradir patní*, (5) *patní* of the fifth grade, (6) *shikmí táluk*, or *jot*, (7) *kaimí jot*, (8) *maurúsí jot* (9) *mukarrarí jot*, (10) *matkadamí jot*, (11) *istimrarí jot*, (12) *jots* of the second degree of each of the preceding six heads, (13) *maurúsí ijárá*, (14) *dar-maurúsí ijárá*, (15) *chak jamá*, (16) *dar-chak jamá*, (17) *rayatwarí*, or cultivating tenures held at fixed rents. This class of tenures may be divided into (1) those held by middlemen, and (2) those held by the actual cultivators. The *patní* represents the highest class of subordinate tenures. Prior to 1819 very few *patnís* existed in the District, there being many difficulties to hinder the creation of such sub-tenures by the *zamíndárs*. The *táluks* that existed before the Permanent Settlement were settled direct with Government, and are called *kharijá táluks*. Regulation VIII. of 1819 facilitated and encouraged the creation of *patnís*, and the various tenures of the same nature subordinate to it. The incidents and peculiarities of the *patní* tenures are fully described in my Statistical Account of Bardwán and Midnapur Districts. Briefly speaking, *patnídárs* may be said to stand in the position of actual proprietors, with the exception that they pay rent to the *zamíndár*. The most remarkable incident of these tenures is, that they are liable to be sold summarily for arrears of rent. The other intermediate tenures in this class, viz., *shikmí*, *kaimí*, *mukarrarí*, *istimarí*, *matkadamí jot*, *chak jamá*, &c., are all hereditary tenures, held at a fixed rate of rent, and are in the majority of cases transferable. *Maurúsí* tenures are also in many cases of the same permanent character as the foregoing, but in some instances the right of transfer has been questioned, and in a few of these cases the rent declared liable to enhancement. Prior to the Permanent Settlement, the *zamíndárs*, having no fixed interest in their estates, could not create sub-tenures at a fixed rate of rent as at present. At that time, when compelled by necessity to raise money, they had to sell a portion of their property, which thus became an independent *táluk*. This was greatly to the advantage of the cultivators, inasmuch as their relations were directly with the *zamíndárs*, and they had not to bear the pressure of a gradation of landlords. Nearly all the middlemen's tenures at fixed rates have either originated or acquired a settled character subsequent to the Permanent Settlement. As in *patnís*, sub-infeudation

is carried on in all the other intermediate permanent tenures. In each case the character of the sub-tenure is the same as that of the one immediately above it, the only difference being in the amount of rent, and the medium through which it is payable. The cultivating tenures (*rayatwarí*), held at fixed rents, are chiefly those which have become exempt from liability to enhancement by virtue of their having been held at one rate for a lengthened period.

(4) TENURES PAYING A VARIABLE RENT.—(1) *Ijárá*, (2) *dar-ijárá*, (3) *daradár ijárá*, (4) *jembadárí*, (5) occupancy tenures, (6) leases for a term of years, (7) tenancies at will, (8) *huzúrí jot*, (9) *adhi* or *bárgá* jot, (10) *khás khamar* or *niz jot*. The most prominent tenures of this class are those held by cultivators with a right of occupancy derived from undisturbed possession for a period of years. Most of the cultivating tenures in Rájsháhí belong to this class; they are not considered as transferable. Middlemen's tenures of an enhanceable character are rarely met with. Leases for a term of years to cultivating tenants are seldom granted, but farming leases (*ijárá*) for specific periods, to middlemen, are common. Cultivators not possessing a right of occupancy, nor any higher right, are mere tenants at will. The Deputy-Collector states, however, that with regard to the rate of rent demanded, the *zamíndárs* make no distinction between these tenants and those possessing a right of occupancy. There is another class of leases of a peculiar kind, viz., *adhi* or *bárgá*. The characteristic of this tenure is that the *zamíndár* gives half the seed and the use of the land in return for a half share of the produce, the other half share being kept by the cultivator. This tenure often subsists between small *tálukdárs* and leaseholders and their immediate tenants. In some cases, too, tenants who are unable to cultivate the whole of their holding themselves, make this short *adhí* arrangement with other fellow-tenants. The Deputy-Collector states that the indigo planters in Rájsháhí have established for themselves a sort of tenure which they call *niz jot*. "The circumstance on which they rely as having given them a right, is that they have been cultivating indigo on the lands for a considerable number of years. It was by taking advantage of certain *mahals* being in their possession on *ijárá* or farm from the proprietors or from Government, that they (the planters) first entered on the lands and commenced cultivating indigo thereon, but they have continued to hold possession after their legitimate title ceased, by setting up a vague title designated *niz jot*, and offering to pay rent." Tenures called *zar-i-peshgi* leases occasionally occur. The creation of this description of holding arises out of money transactions, in which the

owner of the property borrows a sum of money, and in return gives a lease of the estate or holding to the lender, who enjoys the proceeds until the debt and interest are liquidated. A description of cultivating tenures known as *huzúrí jot* differs from other *rayatwarí* holdings, in the circumstance that the cultivator pays his rent direct to the *zamíndár* and not through the *tahsíldár* or *gumáshtá*. This is a privilege granted to the principal tenant in a village by way of distinction. In some cases, cultivators with a right of occupancy sublet a portion of their holding to other husbandmen, either for purposes of cultivation or as homestead ground. These sub-tenants are called *korfá rayats*.

Unlike many other Districts, the greater part of the land does not seem to have passed out of the hands of the *sadr zamíndárs* or superior landlords into those of intermediate holders. The Collector in 1871 estimated that only about a third part of the District was occupied by *patnís* and other intermediate tenures.

RATES OF RENT.—The Collector in 1871 returned the rates of rent current for the different varieties of land in Rájsháhí District, as under—(1) *Bástu* or homestead land pays at rates varying from Rs. 5 to as high as Rs. 20 per *bighá* in the towns and large villages, equal to from £1, 10s. 0d. to £6, 0s. 0d. per acre; (2) *ud-bástu*, or land surrounding the dwelling-house as yard, garden, land, &c., from Rs. 2 to Rs. 8 per *bighá*, or from 12s. 0d. to £2, 8s. 0d. per acre; (3) *tut*, or lands for mulberry cultivation, Rs. 3 to Rs. 10 per *bighá* to from 18s. to £3 per acre; (4) garden land, from Rs. 3 to Rs. 5 per *bighá*, or from 18s. to £1, 10s. per acre; *khar* land from Rs. 2 to Rs. 3/8 per *bighá*, or from 12s. to £1, 1s. per acre; indigo land, from 4 *ánás* to 1 rupee per *bighá*, or from 1s. 6d. to 6s. per acre; *dhán* or rice land from 1 rupee to Rs. 1/8 per *bighá*, or from 6s. to 9s. per acre; land bearing miscellaneous crops, from 8 *ánás* to Rs. 2 per *bighá*, or from 3s. to 12s. per acre; land for *pán* or betel gardens, from Rs. 4 to Rs. 5 per *bighá*, or from £1, 4s. to £1, 10s. per acre; bamboo groves, from Rs. 3 to Rs. 5, or from 18s. to £1, 10s. per acre; *char* land subject to annual inundation, Rs. 2 to Rs. 3 per *bighá*, or from 12s. to 18s. per acre. The standard Bengal *bighá* is 14,400 square feet, or nearly one-third of an English acre, one *bighá* being equal to 1 rood 13 poles English measurement.

In July 1872, the Government of Bengal called for a return, showing the prevailing rates of rent paid by the cultivators for the ordinary descriptions of land on which the common crops are grown. The following table, showing the prevailing rates per standard *bighá* and acre in each sub-division, is extracted from the Collector's report on the subject, dated 14th August 1872.

RATES OF RENT IN RÁJSHÁHÍ DISTRICT IN 1872.

	Per Standard *Bígha*.						Per English Acre.					
	From			To			From			To		
HEADQUARTERS SUBDIVISION.	R.	A.	P.	R.	A.	P.	£	s.	d.	£	s.	d.
Aus or autumn rice,	1	0	0	1	8	0	0	6	0	0	9	0
Baran áman or late rice,	0	12	0	1	4	0	0	4	6	0	7	6
Chhotán or short *áman*,	0	8	0	1	0	0	0	3	0	0	6	0
Boro rice,	0	10	0	1	0	0	0	3	9	0	6	0
Máskalái,	0	8	0	1	4	0	0	3	0	0	7	6
Til,	0	10	0	1	4	0	0	3	9	0	7	6
Mustard,	1	4	0	1	8	0	0	7	6	0	9	0
Mulberry,	2	8	0	3	8	0	0	15	0	1	1	0
Matar (peas),	0	8	0	1	4	0	0	3	0	0	7	6
Khesárí,	0	8	0	1	4	0	0	3	0	0	7	6
Sugar-cane,	1	8	0	3	0	0	0	9	0	0	18	0
Tobacco,	1	4	0	1	8	0	0	7	6	0	9	0
Jute,	1	4	0	2	0	0	0	7	6	0	12	0
Indigo,	0	8	0	1	4	0	0	3	0	0	7	6
Gánjá,	1	4	0	2	8	0	0	7	6	0	15	0
Haldí (turmeric),	1	4	0	1	8	0	0	7	6	0	9	0
Wheat,	0	12	0	1	4	0	0	4	6	0	7	6
Barley,	0	12	0	1	4	0	0	4	6	0	7	6
Betel,	2	0	0	4	0	0	0	12	0	1	4	0
Ginger,	1	0	0	2	0	0	0	6	0	0	12	0
Linseed,	2	0	0	2	8	0	0	12	0	0	15	0
Vegetable gardens,	1	4	0	2	4	0	0	7	6	0	13	6
Orchards,	2	0	0	3	12	0	0	12	0	1	2	6
Thatching grass,	0	12	0	1	8	0	0	4	6	0	9	0
Bamboos,	1	8	0	2	8	0	0	9	0	0	15	0
NATTOR SUBDIVSION.												
Aus rice,	0	8	0	1	0	0	0	3	0	0	6	0
Baran áman,	0	12	0	1	2	0	0	4	6	0	6	9
Short *áman*,	0	12	0	1	0	0	0	4	6	0	6	0
Boro rice,	0	14	0	1	4	0	0	5	3	0	7	6
Máskalái,	0	8	0	1	4	0	0	3	0	0	7	6
Til,	0	8	0	1	4	0	0	3	0	0	7	6
Mustard,	1	0	0	1	4	0	0	6	0	0	7	6
Mulberry,	2	0	0	3	0	0	0	12	0	0	18	0
Sugar-cane,	1	8	0	3	0	0	0	9	0	0	18	0
Tobacco,	1	0	0	1	4	0	0	6	0	0	7	6
Jute,	1	0	0	1	8	0	0	6	0	0	9	0
Haldí (turmeric),	1	8	0	2	0	0	0	9	0	0	12	0
Wheat,	0	8	0	1	4	0	0	3	0	0	7	6
Matar (peas),	0	12	0	1	4	0	0	4	6	0	7	6
Khesárí,	0	12	0	1	4	0	0	4	6	0	7	6
Barley,	0	8	0	1	4	0	0	3	0	0	7	6
Vegetable garden,	1	8	0	2	0	0	0	9	0	0	12	0
Orchard,	2	0	0	3	12	0	0	12	0	1	2	6

These are the rates generally current throughout the District, but the Collector has also furnished a statement showing the rents per standard *bighá* payable for ordinary lands in thirty-five villages situated in different parts of the District. The following brief paragraphs indicate the various rents charged for lands growing the same description of crops, but situated in different localities.

(1.) CHITÍYA—*baran áman* land, Rs. 1-4-0, or 2s. 6d. per *bighá;* mustard, Rs. 1-8-0, or 3s.; sugar-cane, Rs. 2-8-0, or 5s.; thatching grass, Rs. 1-4-0, or 2s. 6d.; fruit garden, Rs. 2-8-0, or 5s. per *bighá.*

(2.) DHARAMPUR—*áus* land, Rs. 1-7-9, or 2s. 11⅝d.; fruit gardens, Rs. 3-11-9, or 7s. 5⅝d. per *bighá.*

(3.) KÁMINÍ—*baran áman* land, Rs. 1-6-0, or 2s. 9d.; sugar-cane, Rs. 2-12-0, or 5s. 6d.; thatching grass, Rs. 1-4-0, or 2s. 6d.; fruit gardens, Rs. 3-8-0, or 7s. per *bighá.*

(4.) SRÍPUR—*áus* land, Rs. 1-4-0, or 2s. 6d.; *baran áman,* R. 1-0-0, or 2s.; thatching grass, Rs. 1-4-0, or 2s. 6d. per *bighá.*

(5.) BELGÁCHHÍ—*áus* land, Rs. 1-8-0, or 3s.; *baran áman,* R. 0-13-9, or 1s. 8½d.; mustard, Rs. 1-9-0, or 3s. 1½d.; thatching grass, Rs. 1-5-6, or 2s. 8¼d. per *bighá.*

(6.) BASULDIYÁ—*baran áman* land, 13 ánnás, or 1s. 7½d.; mustard land, Rs. 1-9-0, or 3s. 1½d. per *bighá.*

(7.) BULÁRÁHARÍ—*áus* land, Rs. 1-2-0, or 2s. 3d.; *baran áman* land, 14 ánnás, or 1s. 9d.; *til,* Rs. 1-2-0, or 2s. 3d.; mulberry, Rs. 2-8-0, or 5s.; jute, Rs. 1-2-0, or 2s. 3d. per *bighá.*

(8.) SINDUR KUSAMBÁ—*áus* wheat and barley land, R. 1-0-0, or 2s.; mulberry land, Rs. 2-12-0, or 5s. 6d.; jute land, R. 1-0-0, or 2s. per *bighá.*

(9.) DHARBILÁ—*baran áman* land, R. 1-0-0, or 2s.; sugar-cane, Rs. 2-8-0, or 5s.; fruit gardens, Rs. 3-4-0, or 6s. 6d. per *bighá.*

(10.) TALANDÁ—*baran áman* land, 12 ánnás, or 1s. 6d.; and bamboo land, Rs. 2-0-0, or 4s. per *bighá.*

(11.) GOKUL—*baran áman* land, 12 ánnás, or 1s. 6d.; mulberry, Rs. 2-8-0, or 5s.; indigo, R. 1-0-0, or 2s.; bamboo, Rs. 2-0-0, or 4s. per *bighá.*

(12.) SAMESPUR—Short *áman* land, 8 ánnás, or 1s.; *boro* land, R. 1-0-0, or 2s.; bamboos, Rs. 2-0-0, or 4s. per *bighá.*

(13.) BIL DILVÁL—*boro* rice land, R. 1-0-0, or 2s. per *bighá.*

(14.) MATHURÁ—*baran áman* rice land, 12 ánnás, or 1s. 6d.; bamboos, Rs. 2-0-0, or 4s. per *bighá.*

(15.) CHAPRÁ—*baran áman* and short *áman* rice land, R. 1-0-0, or 2s. per *bighá.*

(16.) KAPÁSIÁ—*baran áman* rice land, Rs. 1-8-0, or 3s.; mul Rs. 3-8-0, or 7s.; sugar-cane, Rs. 3-0-0, or 6s.; indigo, R. 1-0 2s.; vegetable gardens, Rs. 2-4-0, or 4s. 6d.; fruit gardens, Rs. or 6s. per *bighá*.

(17.) TIGHÁRÍ—*áus* rice land, R. 1-4-0, or 2s. 6d.; *baran* and short *áman*, R. 1-0-0, or 2s.; mulberry, Rs. 3-0-0, or 6s.; gardens, Rs. 3-0-0 or 6s.; bamboos, Rs. 2-0-0 or 4s. per *bighá*.

(18.) BHIKÁPUR—*áus* rice land, R. 1-0-0 or 2s.: *baran áma* short *áman* land, 10 ánnás or 1s. 3d.; mustard or *khesárí*, R. or 2s.; wheat or barley, 12 ánnás or 1s. 6d.; fruit gardens, Rs. or 4s.; bamboos, Rs. 1-8-0 or 3s. per *bighá*.

(19.) HARISHPÁRÁ—*áus* rice, Rs. 1-4-0 or 2s. 6d.; *baran áma* short *áman*, R. 1-0-0 or 2s.; fruit gardens, Rs. 3-0-0 or 6s.; bam Rs. 2-0-0 or 4s. per *bighá*.

(20.) BANESAR—*áus* rice, *til*, *khesárí*, *matar or máskalái*, Rs. or 2s. 6d.; mulberry or fruit gardens, Rs. 3-0-0 or 6s.; bam Rs. 2-0-0 or 4s. per *bighá*.

(21.) DHARSANPÁRÁ—*áus*, *baran áman*, and short *áman* rice R. 1-0-0 or 2s.; *khesárí*, wheat, or barley, R. 1-0-0 or 2s.; berry, Rs. 3-5-6 or 6s. 8¼d.; jute, Rs. 1-11-0 or 3s. 4½d.; gardens, Rs. 3-5-6 or 6s. 8¼d. per *bighá*.

(22.) PARISÁ—*áus* and *baran áman* rice land, Rs. 1-2-0 or 2s. mustard, Rs. 1-8-0 or 3s.; *khesárí*, *máskalái*, *matar*, wheat or b Rs. 1-2-0 or 2s. 3d.; mulberry, Rs. 2-8-0 or 5s.; jute, Rs. 1-2 2s. 3d.; fruit gardens or bamboo groves, Rs. 2-12-0 or 5s. 6d *bighá*.

(23.) CHARGAT—*til*, 10 annas or 1s. 3d.; *khesárí*, *matá máskalái*, 8 ánnás or 1s.; sugar cane, Rs. 1-8-0 or 3s.; b Rs. 2-0-0 or 4s.; indigo, 10 ánnás or 1s. 3d.; vegetable gar Rs. 1-4-0 or 2s. 6d.; fruit gardens, Rs. 2-0-0 or 4s.; fruit gr Rs. 1-8-0 or 3s. per *bighá*.

(24.) BISHÁRÁ—*áus* rice, Rs. 1-4-0- or 2s. 6d.; *baran áman*, s *áman* and *boro* rice land, R. 1-0-0 or 2s.; mustard, Rs. 1-8-0 or *khesárí*, Rs. 1-4-0 or 2s. 6d.; barley, Rs. 1-4-0 or 2s. 6d.; thatc grass, Rs. 1-8-0 or 3s.; vegetable gardens, Rs. 1-4-0 or 2s. fruit gardens, Rs. 5-0-0 or 10s.; bamboo groves, Rs. 2-8-0 or per *bighá*.

(25.) BAJAH KHALSI—*áus* rice, Rs. 1-4-0 or 2s. 6d.; *baran á* R. 1-0-0 or 2s.; mustard, Rs. 1-8-0 or 3s.; *khesárí*, *matar*, w or barley, Rs. 1-4-0 or 2s. 6d.; mulberry, Rs. 3-0-0 or 6s.; *h* (turmeric), Rs. 1-4-0 or 2s. 6d.; thatching grass, Rs. 1-0-0 or

vegetable gardens, Rs. 1-4-0 or 2s. 6d. ; fruit gardens, Rs. 3-0-0 or 6s.; bamboo groves, Rs. 2-0-0 or 4s. per *bighá.*

(26.) KHUJGIPUR—*áus* rice, Rs. 1-4-0 or 2s. 6d.; *baran áman* and short *áman*, 12 ánnás or 1s. 6d. ; *til*, mustard, *khesárí*, or *máskalái*, Rs. 1-4-0 or 2s. 6d. ; *matar*, R. 1-0-0 or 2s. ; wheat, Rs. 1-4-0 or 2s. 6d.; jute, Rs. 2-0-0 or 4s.; *haldi* (turmeric), Rs. 1-4-0 or 2s. 6d.; thatching grass, R. 1-0-0 or 2s. ; vegetable gardens, Rs. 1-4-0 or 2s. 6d. ; fruit gardens or bamboo groves, Rs. 2-0-0 or 4s. ; tobacco, Rs. 1-8-0 or 3s. per *bighá.*

(27.) BALÁRÍ—*áus* rice, Rs. 1-4-0 or 2s. 6d.; *baran áman* and short *áman*, R. 1-0-0 or 2s. ; *til*, mustard, *khesárí*, *matar*, wheat and barley, Rs. 1-4-0 or 2s. 6d. ; jute, Rs. 2-0-0 or 4s. ; *haldi*, Rs. 1-8-0 or 3s. ; tobacco, Rs. 1-4-0 or 2s. 6d. ; thatching grass, R. 1-0-0 or 2s. ; vegetable gardens, Rs. 1-4-0 or 2s. 6d. ; fruit gardens, Rs. 3-12-0 or 7s. 6d. per *bigha.*

(28.) GODAGARÍ—*matar*, 8 ánnás or 1s. ; betel, Rs. 4-0-0 or 8s. ; indigo, 8 ánnás or 1s. ; thatching grass, 12 ánnás or 1s. 6d. ; fruit gardens or bamboo groves, Rs. 2-8-0 or 5s. per *bighá.*

(29.) GOPÁLPUR—*til*, 10 ánnás or 1s. 3d. ; *khesárí* and *matar*, 8 ánnás or 1s.; sugar-cane, Rs. 1-8-0 or 3s.; betel, Rs. 2-0-0 and 4s.; indigo, 10 ánnás or 1s. 3d. ; *máskalái*, 8 ánnás or 1s. ; thatching grass, 12 ánnás or 1s. 6d. ; fruit gardens or bamboo groves, Rs. 2-8-0 or 5s. per *bighá.*

(30.) JAKARKANDÍ—*áus* rice, *til*, mustard, *khesári*, *matar*, wheat, barley or jute, Rs. 1-4-0 or 2s. 6d. ; mulberry, fruit gardens or bamboo groves, Rs. 2-8-0 or 5s. per *bighá.*

(31.) BARIGÁON—*áus* rice, *til*, mustard, *khesárí*, *matar*, wheat, barley or jute, Rs. 1-4-0 or 2s. 6d.; mulberry, fruit gardens, or bamboo groves, Rs. 2-8-0 or 5s. per *bhigá.*

(32.) CHAUPUKHURIÁ—*áus* rice, Rs. 1-4-0 or 2s. 6d.; *baran áman*, R. 1-0-0 or 2s. ; *til*, *kesárí*, wheat or barley, Rs. 1-4-0 or 2s. 6d. ; mustard, Rs. 1-8-0 or 3s.; mulberry, Rs. 3-0-0 or 6s.; jute, Rs. 1-4-0 or 2s. 6d.; *máskalái*, Rs. 1-4-0 or 2s. 6d.; thatching grass, Rs. 1-8-0 or 3s.; vegetable gardens, Rs. 1-4-0 or 2s. 6d.; fruit gardens or bamboo groves, Rs. 2-8-0 or 5s. per *bighá.*

(33.) CHHATRÁGÁCHHA—*áus* rice, Rs. 1-4-0 or 2s. 6d. ; *baran áman*, R. 1-0-0 or 2s. ; *til*, *khesárí*, *máskalái*, wheat or barley, Rs. 1-4-0 or 2s. 6d.; mustard, Rs. 1-8-0 or 3s. ; mulberry, Rs. 2-8-0 or 5s. ; thatching grass, Rs. 1-4-0 or 2s. 6d. ; fruit gardens or bamboo groves, Rs. 2-0-0 or 4s. per *bighá.*

(34.) HARAPUR — *áus* rice, Rs. 1-8-0 or 3s. ; *baran áman*,

Rs. 1-4-0 or 2s. 6d.; mustard, Rs. 1-8-0 or 3s.; jute, Rs. 1-4-0 or 2s. 6d.; thatching grass, Rs. 1-8-0 or 3s.; vegetable gardens, Rs. 1-8-0 or 3s.; fruit gardens, Rs. 3-8-0 or 7s. per *bighá*.

(35.) DIGALKANDI—*áus* rice, Rs. 1-8-0 or 3s.; *baran áman*, Rs. 1-4-0 or 2s. 6d.; mustard, Rs. 1-8-0 or 3s.; mulberry, Rs. 3-0-0 or 6s.; jute, Rs. 1-8-0 or 3s.; indigo, Rs. 1-4-0 or 2s. 6d.; thatching grass, Rs. 1-8-0 or 3s.; vegetable gardens, Rs. 1-8-0 or 3s.; fruit gardens, Rs. 3-0-0 or 6s. per *bighá*.

Rates of rent have enormously increased during the present century, for the Collector states that prior to the Decennial Settlement in 1790, the rates current for ordinary land appear to have been about 2½ ánnás per *bighá*, or under 1s. an acre.

MANURE is not used on rice fields, and but to a slight extent for other crops. Vegetable or fruit gardens and bamboo groves are occasionally manured, but it is difficult to estimate the cost. Irrigation is common only in rice lands. It is conducted by means of small trenches or ditches; the water is supplied from wells, tanks, and also from natural watercourses, but the want of a sufficient supply of water for this purpose is said to be greatly felt. The Collector estimates the average cost of irrigation for rice land to amount to about R. 1-0-0 per *bighá*, or 6s. an acre. The practice of allowing land to recruit itself by remaining fallow is never followed, and only under unavoidable circumstances is a field allowed to remain uncultivated for a short time, say a single crop season or even a year. Rotation of crops on a regular system is unknown, but occasionally in order to quicken a soil which has become exhausted from being continually under a single crop, another crop may be substituted. It is a substitution rather than a rotation of crops.

NATURAL CALAMITIES.—FAMINES.—The maximum price of unhusked rice during the Bengal famine of 1866-67 was 12 *sers* of 80 *tolás* for the rupee, equal to 9s. 4d. a hundred-weight, and of cleaned rice 8 *sers* for the rupee, or 13s. 4d. per hundred-weight. The scarcity, however, was not felt so severely in Rájsháhí District as to render it necessary to invoke Government aid. In 1871, the Collector reported that local prices had then returned to what were regarded as ordinary rates before the scarcity of 1866. The famine of 1874, however, was felt more severely, and had it not been for prompt Government aid, much acute distress would undoubtedly have been experienced. As it was, the importation of Government grain tended to keep down local prices, while relief works were

opened to provide work for the able-bodied whose crops had been destroyed, and charitable food-depôts for gratuitous distributions of food to the aged and sick.

DROUGHTS are occasioned more by the absence of local rainfall than the failure of the rivers to bring down their customary supply of water, and are more injurious to the crops than high floods. Fortunately, however, this calamity is of very rare occurrence. No means have yet been adopted as safeguards against drought, nor are any special protective works on this account considered necessary.

FLOODS.—Rájsháhí District is subject to floods caused by the annual rising of the Ganges, and often aggravated by excessive rainfall: in moderation, these annual inundations instead of being a source of mischief are of the greatest possible benefit as fertilising the soil. On only two occasions within the experience of the present generation have floods occurred on such a serious scale as to materially affect the general harvest of the District. The first of these floods took place in 1838, and the second in 1865. The latter flood was mainly caused by the excessive rainfall within the District. The heavy rainfall of 1871 caused extensive inundations in Rájsháhí, as in the other Districts that are washed by the Ganges. The waters were out on this occasion from the end of August to the second week of October, and the whole country was flooded. It is believed, indeed, that these were the highest floods on record in the District. The cattle suffered much from the loss of fodder, and the people were greatly inconvenienced by being driven to seek shelter on high places. When the water subsided, cholera also broke out in an epidemic form. The damage, however, done to the crops was comparatively small. The *baran áman* rice crop grew on in most places uninjured, and managed to keep its head above the waters, even when they rose quickly. Eventually a very fair *áman* harvest was reaped. The Civil Station is protected from the overflow of the Ganges by substantial embankments. In the rural tracts there are no such protective works on any large scale; but in the localities where there is most danger, the fields are surrounded by steep embankments, for the construction of which deep trenches are dug. These trenches help to carry off the surface water, and during the rainy season they serve as small canals for water communication, which at this time of the year is the only method of locomotion from one place to another, apart from the main roads.

BLIGHTS have never afflicted Rájsháhí District on so large a scale as to affect the general harvest, although on one or two occasions

within the memory of the present generation, the crops have sustained more or less damage from flights of insects. A species of worm called *hárkála* occasionally causes injury to the rice crops in particular localities. No remedial measures are adopted by the cultivators in the case of their fields being attacked by blight.

Compensating Influences in cases of Drought or Flood.—In years of drought, the rich crops obtained from low-lying lands, which in ordinary years are not cultivable at all, tend in some measure to compensate for the loss of the crops on the uplands; conversely, in seasons of flood, there is an increased fertility in the higher lands. The Collector reports, however, that he is not aware of any instance in which the occurrence of a flood has induced the people to bring land on the higher levels into cultivation, which in ordinary years would be left untilled.

Famine Warnings.—The Collector is of opinion that preparations for relief operations on the part of Government are necessary when food prices show the slightest tendency to rise beyond the rates reached in 1866-67, *i.e.* beyond 8 *sers* per rupee, or 13s. 4d. per hundred-weight. Any extensive loss of the local crops would result in a considerable rise in price. The fact of rice selling at the rate of 16 *sers* per rupee, or 6s. 8d. per hundred-weight, in January or February soon after the great winter harvest, should, in the opinion of the Collector, be accepted as a warning of the approach of famine later in the year. The District mainly depends upon the *áman* or cold-weather rice crops, which are harvested about the end of the year. The *áus* or autumn rice crop could not make up for an almost total loss of the *áman* harvest; nor would the autumn crop alone, even if a plentiful one, enable the people to live through the year without actual famine. The Collector, in his report to me in 1871, stated that if in seasons of general scarcity throughout Bengal, exportations from Rájsháhí District were to cease, the people might escape famine without importation from other Districts. A cessation of exports, however, is not to be expected; and the Collector expresses his doubts whether, should the District be brought to depend entirely upon imported grain, there are sufficient facilities for importation and means of transit to prevent the danger of the isolation of any part of the District. There are very few roads suitable for traffic, and the rivers and water channels dry up in the summer months, when a scarcity of food is most to be apprehended. The Northern Bengal State Railway, however, which is now (1875) in course of construction, will cross the District from

south to north, and provide means for the early importation of grain in times of necessity.

FOREIGN AND ABSENTEE LANDED PROPRIETORS.—In 1871 there were six European landholders registered as proprietors on the rent-roll of the District, paying a total revenue of £2153 to the State. The District rent-roll in 1870-71 showed 1731 estates, owned by 5482 registered proprietors and co-parceners, paying a total land revenue to the State in that year of £103,460. Although the Muhammadans form the great majority of the District population, being 77·7 per cent., yet in 1871 only 601 Musalmán landholders were entered as proprietors on the District rent-roll, paying a total land revenue to the Government of £8209. The Collector estimates that about one-fourth of the entire District is owned by absentee or foreign landlords.

ROADS AND MEANS OF COMMUNICATION.—The following is a list of the principal lines of road in Rájsháhí District, with their estimated annual cost for maintenance and repairs, as returned to me by the Collector in 1871. (1) Roads within the limits of the town and Civil Station of Rámpur Beauleah, nine miles in length; total yearly cost of maintenance and repairs, £940. (2) Road from Rámpur Beauleah to the sub-divisional station of Nattor, thirty-one miles in length; total yearly cost of maintenance and repairs, £140. (3) Road from Nattor to the Atrái river, six miles in length; annual cost of maintenance and repairs, £30. (4) Road from Nattor to the police station *(thánd)* of Lálpur, twenty miles in length; annual cost of maintenance and repairs, £100. (5) Road from Rámpur Beauleah to Arankálá, known as the Pátná road, forty-two miles in length; annual cost of maintenance and repairs, £210. (6) Road from Rámpur Beauleah to Náohatá, ten miles in length; annual cost of maintenance and repairs, £50. (7) Road from Beauleah to Bargáchhí, fourteen miles in length; annual cost of maintenance and repairs, £200. (8) Road from Nattor to Dádápur, twenty-nine miles in length; annual cost of maintenance and repairs, £150. The above roads are all under local management, and provided for out of the district funds. (9) The Bargáchhí and Dinájpur Imperial road, for about eighteen miles of its length, runs through Rájsháhí District. The annual cost of maintenance and repairs of the Rájsháhí section of this road and its bridges is returned at £78. This main line of road is under the control and management of the Public Works Department. The above-mentioned nine lines of road comprise a total length of a hundred and seventy-nine miles, and are

maintained at a total estimated cost of £1898 a-year. Besides the foregoing, there are several minor tracks which, although in many cases not available for wheeled traffic, form footways from village to village. These little tracks or pathways are kept up by the villagers or landholders.

No large markets have of late years sprung up along the roads, and other routes of traffic. There are at present no lines of railway open in Rájsháhí, but the new Northern Bengal State Railway now in course of coustruction will intersect the whole District from south to north, entering the District a few miles to the east of Lálpur police station (*tháná*), and leaving it near the little village of Sabhurámpur. Two natural canals are used for irrigation in the District: viz., the Nandákujá *khál* and the Musá Khán *khál*, the former being ten, and the latter eight miles in length. Both of these canals have been alluded to in a former page of this Statistical Account, when treating of the water supply and river system of the District. The greatest breadth of either of these water channels is about three hundred feet, and their greatest depth about twenty-four feet. They are navigable by large vessels during the rainy months only, at which season they are thickly crowded with trading boats. No river ports or trading villages of any importance are situated on these canals.

FERRIES are numerous where the roads cross the larger streams and water-courses. The ferry boats are reported to be in good order, and to be suitable for the purpose in which they are employed. The amount of ferry collections is stated at about £1700 per annum.

NO MINES OR QUARRIES exist in Rájsháhí District, and there seems to be no reason to believe that any mines were carried on in former days, and have now ceased to be worked.

MANUFACTURES.—Silk spinning and weaving has been carried on in Rájsháhí District for several centuries past. The East India Company established a factory in Rájsháhí in the eighteenth century. In 1832 the Company had two head factories in the District, one at the town of Rámpur Beauleah, and the other at Sardah. Each of these factories was the seat of a Commercial Residency. Part of the Resident's duty was the supply of a certain "provision" of silk. For this purpose he had a considerable number of filatures placed at his disposal, some the Company's property, others hired. The cocoons were brought to these filatures as a rule by *paikars* or middlemen, who purchased them from the

rearers of silkworms, who again made their own arrangements with the mulberry growers. As a rule, the rearing of the silkworms and the growing of mulberry leaves for their food, were kept as distinct occupations, and followed by separate classes. Sometimes, however, the silkworm rearers grew their own mulberries. Advances of cash were made from the head factory to the *paikárs* or middlemen, who were paid, sometimes according to the weight of green cocoons brought in by them, but more generally according to the actual out-turn of silk. Advances were occasionally made direct to the rearers of the worms, and those who took such advances were granted certain privileges, such as the exemption of being summoned by the civil courts when under engagements to the head factory. Silk was not manufactured at the Company's establishments in Rájsháhí, but after being reeled off at the filatures was exported in its raw state. In the year 1835, the Company gave up private trade, and its factories in Rájsháhí District were sold off, passing into the hands of Messrs. R. Watson and Co. Besides the factories purchased from the Company, Messrs. Watson and Co. own several other large filatures in Rájsháhí District. Since the establishment of the Company's factories during the past century the art of silk spinning in Rájsháhí has much improved, and the trade has enormously developed. Excellent raw silk is now manufactured in large quantities, nearly the whole of which is exported to Europe. In 1871, the Collector reported that in Messrs. Watson and Co.'s factories employment was given to from eight thousand to nine thousand persons in the manufacture of raw silk alone; the capital invested in the undertaking being as much as from £160,000 to £180,000 per annum. The total out-turn of raw silk from European and native filatures in Rájsháhí is estimated at about 5000 maunds or 180 tons, value £372,000.

Mr. J. Geoghegan, Under-Secretary to the Government of India, Department of Revenue, Agriculture, and Commerce, in a Report on "Silk in India" (Calcutta, 1872), quotes the following extract regarding the mode of cultivation of the mulberry plant, from a report by Mr. Hyde, formerly one of the Company's Commercial Residents in Rájsháhí. "In the Beauleah *aurangs* (factories) the mulberry cultivation is entirely accomplished from cuttings of five or six inches in length; which in the course of five or six months after planting become sufficiently rooted in the ground to admit of the leaves being used. The cuttings are set three or four together, with six inches space between each cluster, and in rows,

leaving sufficient width between the rows to admit of the ground being turned up by the *kodáli* (hoe or spade), and the small plough used in Bengal. The fields are never irrigated, but if the weather be favourable with a seasonable supply of rain, five or six crops of leaves may be obtained every year, but never fewer than four, unless there should be an unusual drought. If the mulberry plants be originally planted in good land, well tended, and well weeded, they will last ten or fifteen years. In that case it is necessary to supply fresh earth annually by way of manure, after the first two or three years. The time, however, during which one set of cuttings will continue to produce a nutritious leaf depends much on the quality of the soil and the attention paid to render it fertile. Some fields will not last more than four or five years. The height to which the mulberry grows, before it is cut, varies accordingly as the weather is favourable or otherwise. It may be roughly stated at from two to four feet. The plant, when required, is cut three or four inches from the ground, except in the rainy season, when the stumps are allowed to be eight or ten inches in length. After the plant has been used for the worm in July, it is allowed to grow to waste, in order that the rains or inundations may not destroy or injure it. The rains having subsided, the plant is again cut down, and the land ploughed and dressed as may be requisite for the grand *band* (crop) of the year, called the November *band*. . . . . In the Beauleah *aurangs* (factories) not a worm is reared from the leaf of the *tree;* but the large or annual worm prefers the leaf of the shrub, which is well matured, to that which is young and tender. Hence it may be inferred that the annual worm would thrive better upon the tree-leaf than upon the shrub-leaf. The tree mulberry, although never used in this District, is said to be largely cultivated in Rangpur. The mulberry shrub, notwithstanding that it occasions more labour and expense, is more profitable than the tree, from its yielding four or five crops in the year."

The method of rearing adopted will appear from the following extracts from a paper by Mr Speed, published in vol. iii. of the "Transactions of the Agricultural and Horticultural Society of India," and quoted in p. 15 of Mr J. Geoghegan's Report on "Silk in India," above cited:—"Receiving houses for worms.—The best size is about 24 feet long, 15 feet broad, and 9 feet high, including a raised floor of 3 feet; the walls to be of earth about a cubit thick, and roof of thick compact thatch, the ridge being 14½ feet from the ground, or 8¾ perpendicular feet higher than the

upper part of the wall, with doorways to the southward (most preferable) or eastward, and two small windows at nearly the top of the walls on the same side. Such a house is capable of containing 200 *káháns*, or 256,000 worms; that is, 5 *gharás* or *machán*s, each having 16 *dalás* or shelves of 5½ by 4½ feet, with a raised rim of two or three inches well plastered with cow or buffalo dung; the last being the most esteemed by the natives, as the odour is more congenial to the worms; in each of the shelves there is sufficient space for 2½ *káháns*, or 3200 worms. The *gharás* or *machán*s are supported by four corner bamboos, which rest on small earthen saucers containing water, for the purpose of preventing the passage of ants and other insects.

"To each house there should be ten *chandrakis*, *phíngs*, or spinning mats, of 3⅓ by 4 feet, with a raised work of three inches. The remainder of the fittings are a close bamboo *chick* or screen for the door, and another for each window; a few large-sized baskets for carrying leaves; a knife for cutting the leaves during the early stages of the worm; three or four gunnies for *pardahs* and mats for spreading on the floor, with a small number of earthen pots or *kulsis*, for sundry purposes; the whole costing from 50 to 65 rupees (£5 to £6, 10s.) per house, according to the locality and the facility of procuring labour and cheap material. Extra Expenses.—To every twelve houses there should be an extra building of thatch and mat, twenty feet long, twelve feet broad, and eight feet in height, with a mud floor, as a storeroom to put away any materials not in use, but more especially to afford protection to the *chandrakis* or spinning mats during the night at spinning time; the worm being inclined to relax its operations during darkness and the changed air of the night, to the consequent deterioration of the cocoons; while, by the influence of light and protection from night air, the animal continues its labour unremittingly, and produces a superior cocoon. The cost of this building may be from Rs. 4-8-0 to Rs. 6-8-0 (9s. to 13s.) per rearing house. . . .

"Of the mulberry about three-fifths is actual leaf, and two-fifths wood and waste. During the first stage or *kalpa*, the leaf must be very finely cut up; for the second, quartered; for the third and fourth stages it is given whole on the stick as cut from the field. The shelves require to be most carefully cleaned every morning of the last two stages, the worms being easily removed for this purpose after they have ascended on to the fresh supplies. The supplies of food are given twice a day during the first and second stages, and dur-

ing the two last stages every six or eight hours, or even oftener if the worms are observed to eat with avidity, which is generally the case for two or three days in each of the latter stages. As soon as the worms are ready to spin, they turn from a greenish cream to a mellow light orange colour, not unlike the pulp of a ripe *papaya*. The worms are then put in the *chandrakis* or spinning mats, and placed in the open air, facing the sun when not too powerful, or turned a little aside when the rays are strong, but under no shade; and all night under cover with a lamp burning till past midnight, and again lit just before daybreak. The worms work with activity for thirty-six hours, and gradually relaxing, continue their operations for fifty-six hours. About four or five days afterwards, the cocoons are ready for reeling. During the rains, or at the two last *bands* or crops of the year, the cocoons are ready for reeling on the third day, and as at this season they will not keep sound for many days, should be run off as quickly as possible; while at other periods, killing the larva either by exposure to the sun, or by heating in an oven at a moderate temperature, preserves the perfection of the cocoons."

The method of reeling pursued by the natives is thus described: "The *chásás* or rearers of the silk-worm wind off the cocoons in earthen basins (with the aid of cow-dung as fuel instead of wood) upon the common Bengal *nattahs*, or reels made of bamboo, the thread so reeled being called *patní*. Fine and coarse threads are wound in the same skein indiscriminately, and parts of the husk are frequently introduced to increase the weight; hence it is necessary to have the *patní* rewound. This is first done on bobbins, in order to preserve the different degrees of fineness. The silk is then wound from these bobbins upon a large reel, to separate and distinguish the colours of each assortment, and is taken off, as soon as dry, to be twisted into skeins." The reeling machines used in the present large European filatures are of the best description procurable, and the greatest pains are taken to secure a firm, well-crossed thread.

The thread spun in the English factories is hardly ever worked up into cloth or manufactures of any sort in Rájsháhí District; but is nearly all exported in its raw state. The native-spun thread, however, is woven into a coarse description of silken cloth called *matká*, which is said to be very largely worn by the higher class of natives.

OTHER MANUFACTURES.—Besides their silk filatures, Messrs R.

Watson and Co. possess several large indigo factories in Rájsháhí District, and conduct that manufacture on an extensive scale. Manufactures are also carried on in silver, brass, iron, lac, and basket work, but there is no speciality in them worthy of separate mention. Among the pottery manufactures are large earthenware vessels called *charís*, which the Collector reports are, in the rainy season, made to serve the purposes of buoys or floats to support swimmers. It is said that with the assistance of one of these floating pots, three persons can swim cross a small river or a *jhil* with ease. No case is known of any class of manufacture having died out in Rájsháhí, nor are there any legends of ancient processes formerly in vogue, and now no longer made use of.

Position of the Manufacturing Classes.—The position of the great majority of the manufacturing classes is said to be about on a par with that of the poorer cultivators and day labourers in the District. Their ordinary wages vary from Rs. 4 to Rs. 10, or from 8s. to £1 per month. A manufacturing artisan, however, has prospects of bettering his position as he gains further experience of his work. Where more than ordinary skill is involved, the manufacturing labourers and artisans naturally demand higher wages than the rate paid for work which does not call for so much skill. For good skilled labour, the rates of wages range according to the particular class of work, from £1, 10s. to £2 a month, and even higher. The manufacture of raw silk and of indigo is conducted by capitalists entirely by means of hired labour. As to the other manufactures of the district, there is no well-marked distinction between capital and labour. Weavers work in their own houses, either on their own account, or to order. Artisans either work for masters abroad, at a fixed rate of wages, or else carry on their work in their homes, and sell their productions to merchants. No particular rule exists to regulate the system of advancing money for manufacturing purposes. Advances to cultivators for growing indigo are frequently made by the planters. Occasionally, also, merchants make small money advances as loans to operatives, upon the condition that the articles manufactured shall be sold to them at a rate somewhat below the current market price. The amount originally advanced is of course deducted from the price of the articles. No class of labourers or artisans exist in Rájsháhí District who are hereditarily attached to any manufacture in a manner which affects their personal freedom.

The total number of skilled workers, mechanics, and artisans in

Rájsháhí District, according to the Census of 1872, amounted to 17,022 male adults.

Trade and Commerce.—The productions of Rájsháhí, which include the chief articles of export trade, are rice, silk, indigo, jute, and *gánjá*. The principal imports received in exchange for the exports are cloth and cotton goods, sugar, *ghí*, timber, salt, oil, spices, grain of various sorts, &c. The district trade is carried on chiefly by means of fixed markets in the towns and larger villages; assisted also by periodical fairs held on the occasion of some religious festival. Three great annual religious-trading fairs are held in Rájsháhí District:—One at Premtolí on the 20th day of the moon of Aswin, to celebrate the anniversary of the visit of the reformer-saint Chaitanya to Gaur, the former capital of Lower Bengal; the second at Mandá on the 9th day of the moon of Chaitra, in honour of the coronation of the warrior-god Ráma (one of the incarnations of Vishnu); and the third at Bághá, a Musalmán festival to celebrate the Ramzán 'Id, held in the second day of the moon in the Muhammadan month of Rozah. Fairs are also held at Khetur, Baghsárá, Pirgáchhi and Pananagar in the month of Chaitra; at Táherpur, Lálor, and Korál in the month of Ashár; at Mazipur, Sahibganj, and Chandrapur in the month of Baisákh; and at Kujail in the month of Srában. All these fairs and religious festivals form temporary centres of trade. The local manufactures as well as the crops are in excess of the local demand, and are largely exported to neighbouring Districts. The Collector reports that the exports are considerably in excess of the imports, and he is of opinion that an accumulation of coin is going on in the District, in consequence of the balance of trade being in its favour.

Capital and Interest.—Such accumulations of money when they accrue in the hands of traders or manufacturers are generally employed as capital for the purpose of extending the owner's business. In the hands of landowners, such savings are either hoarded or lent out on interest; they are never laid out in the improvements of their estates. In small loan transactions, in which the borrower pawns some article of jewellery or household furniture as security for the sum lent, the usual rate of interest is at the rate of six pies in the rupee per mensem, equal to thirty-seven and a half per cent. per annum. In large transactions, in which the lender is fully secured by a mortgage upon houses, lands, or moveable property, the rate of interest is generally about twelve per

cent. per annum. In cases of petty agricultural advances either of money or seed grain to the cultivators, the rate of interest varies from thirty-seven and a half to as high as seventy-five per cent.—the lower rate being common when the borrower gives a lien upon his crops, and the higher when he has nothing to offer but his own personal security. The purchase money of a landed estate varies in amount from ten to twenty times the annual profits. Four large native banking establishments are situated in the town of Rámpur Beauleah, belonging to the firms of Lakshmipat Chhatra Sinh of Báluchar, Doli Chánd Kandari Mal, Bábu Indra Chánd, and Gosain Jái Sinh Bhárati. There are also about twenty other such banks, but smaller in extent, scattered throughout the District. Most of the money-lending of the District is said to be in the hands of persons of the Támbulí caste. These Támbulís are *pán* growers and dealers by caste occupation; but having now become wealthy, they have abandoned their old business, and betaken themselves to trade and money-lending. The Collector reports that many of the rich landholders also lend out money on usury, and adds that there are very few shopkeepers who, if they get a chance, do not combine money-lending with rice-dealing, or whatever else may be their ordinary occupation.

Imported Capital.—The most important branches of industry in the District, conducted by imported capital, are the silk and indigo factories of Messrs R. Watson and Company. The Collector estimates that this firm invests from sixteen to eighteen *lákhs* of rupees, or £160,000 to £180,000 as capital every year in the manufacture of raw silk alone; and that employment is thus found for from eight to nine thousand persons. The annual out-turn of manufactured raw silk from the filatures of Messrs Watson and Co. is stated at about two thousand maunds, or 73 tons. A French mercantile house—Messrs Perrin and Co.—also conducts a large silk business in Rájsháhí District. Indigo manufacture is largely carried on by Messrs Watson and Co., but I have been unable to obtain any information as to the amount of capital invested, or the number of people for whom employment is found in this industry. It is estimated on page 22 of the Statistical Summary prefixed to the Administrative Report of Bengal for 1872–3, that the annual out-turn of indigo from the concerns in Rájsháhí District, there stated to be three in number, amounts to be about 1000 maunds, or 36½ tons.

Charitable Institutions, &c.—The Rámpur Beauleah alms-

house is maintained out of an endowment of £120 per annum, paid from the proceeds of the estates of the Táherpur *zamíndárs*, supplemented by voluntary contributions from the residents of the town, and some of the country landholders. The institution was founded in 1854 by the wealthy *zamíndár* of Táherpur, Bábu Chandra Shikareswar Rái. The funds are appropriated as follow:—(*a*) Temporary shelter and food are afforded to indigent persons passing through the town on their way to other places. (*b*) A monthly allowance, varying in amount from 4 ánnás to 1 rupee, or from 6d. to 2s., is paid to a number of poor and helpless persons. In 1871, the number thus receiving out-door money relief amounted to 137, all of whom, with one exception, were residents of the District. (*c*) Annually, on the last day of the Hindu month of Paush, a gratuity of 1 ánná, or 1½d., together with clothes and food, is given to all poor persons who apply for it. At the anniversary in 1871, this charity was distributed to 1203 persons. During the year 1871–72, no fewer than 8833 paupers were relieved at this institution. There is also an almshouse at Bághá for Musalmáns, where travellers and *fakírs* (Muhammadan religious mendicants) are afforded food and shelter. This institution is maintained out of the proceeds of an endowment said to have been bestowed by a Delhi Emperor. Five charitable dispensaries are maintained in Rájsháhí District, partly by means of endowment and local subscription, and partly by Government grants of money, and of medicines free of charge. These are—(*a*) The Rámpur Beauleah, and (*b*) Nattor Dispensaries, maintained chiefly out of the proceeds of an endowment of £10,000 created by the late Rajá Prasanna Náth Rái Bahádur, the wealthy landholder of Dighápatiyá. (*c*) Lálpur and (*d*) Putiyá Dispensaries, chiefly maintained by the liberality of Bábu Pares Náráyan Rái, *zamíndár* of Putíyá, supplemented by local subscriptions. (*e*) Karachmáriá Branch Dispensary, maintained at the expense of Bábu Rái Kumár Sarkár, the landholder of Karachmáriá, and another wealthy *zamíndár*, Bábu Debendra Náth Tagore. Statistics of the relief afforded by these charitable dispensaries will be given on a subsequent page, when I come to treat of the medical aspects of the District.

Religious Institutions.—The Dharmá Sabhá at Rámpur Beauleah is an institution established for the maintenance of orthodox Hinduism, as laid down in the Puráns, in opposition to the Bráhma Samáj, or reformed theistic sect of Hindus. With this object periodical meetings are held, and a weekly newspaper is published under

the auspices of the society, which in 1871 was said to number several thousand members. The Rájsháhí Bráhma Samáj, the rival theistic sect, has already been mentioned on a previous page. This Society was founded in 1859. Its members meet weekly for the purpose of prayer, and to hear theological lectures delivered by members elected for the purpose. Special monthly prayer meetings are also held; and on the anniversary of the foundation of the Society, a general meeting is held, presided over by a delegate from the central Samáj at Calcutta. The Indian Mission of the English Presbyterian Church has a station at Rámpur Beauleah, and another at Nawábganj. Besides its work of promoting Christianity by direct religious teaching, the Mission maintains four vernacular schools, with an attendance in 1871 of 242 pupils; also an orphanage attended in 1871 by 14 children; and a depository for bibles and tracts, which are sold at reduced rates, or distributed gratuitously in cases of poverty. The Rev. Behárí Lál Sinh, a native clergyman, presides over the mission, assisted by two educated native ladies, and several outdoor agents. The number of baptisms of converts, since the commencement of the mission in 1862 up to 1871, is reported at about 35.

Educational Institutions.—The Rájsháhí Literary Association—an institution presided over by the Collector of the District—numbered in 1871 about twenty educated native gentlemen as members. The Association meets once a fortnight to discuss questions of literature or history. Each member in turn reads a paper on a subject selected for discussion. There is also a public library at the station of Rámpur Beauleah, established by the late Rájá Anand Náth Rái, C.S.I. of Nattor, and supported by public subscriptions, assisted by a grant of £20 per annum from the late Rájá's son, Rájá Chandra Náth Rái Bahádur. Government publications are supplied to the library free of charge by the Bengal Government. The state of the library at the end of 1871–72 was reported on as follows:—"The number of books of all kinds in the library is 3247, and six periodicals are subscribed for. The subscribers number 18 (6 Europeans and 12 natives), who are divided into three classes, paying Rs. 2-8-0 (5s.), Rs. 1-8-0 (3s.), and eight ánnás (1s.) per mensem. Subscribers have the right to receive the periodicals in turn, and to take books from the library for perusal at their homes. The latter privilege is extensively used. The library is open for six hours daily, and a paid librarian is maintained.

Want of funds, however, is a great obstacle to the usefulness of the institution, as the subscriptions barely cover the current expenses." The schools and educational establishments of Rájsháhí District include a large Government school at Rámpur Beauleah; grant-in-aid schools at Dighápatiyá, Lálpur, Putiyá, Sardah, and Táherpur; the Loknáth free school at Rámpur Beauleah; the Prasanna Náth aided school at Nattor; a training school for masters, a female normal school, and a girls' school at Rámpur Beauleah; Sanskrit *tols* or schools for teaching Hindu law and logic, at Rámpur Beauleah, Belghariá, Amhátí, and Putiyá; besides indigenous vernacular schools scattered throughout the District. An account of these schools, and of the spread of education in Rájsháhí, will be given on a subsequent page, when I come to treat of the administrative statistics of the District.

Two NEWSPAPERS are printed and published in Rájsháhí—the *Hindu Ranjiká*, a weekly periodical published under the auspices of the Dharmá Sabhá for upholding orthodox Hinduism, with a circulation estimated in 1871 at 275 copies. Although started with the main object of upholding the religious views of the Sabhá, general news is also given, and politics are occasionally discussed. The other paper, the *Rájsháhí News*, is also a weekly journal, printed in the Bengali character, and with a circulation estimated in 1871 at about 150 copies. This paper eschews religious topics, and confines itself to discussing matters of general interest. The only other printing presses in Rájsháhí District in 1871 were two private presses in the town of Rámpur Beauleah, both of which print in English as well as in the Bengali character.

INCOME OF THE DISTRICT.—The Collector in 1871 returned the estimated income of Rájsháhí District, as calculated for the purposes of the Income Tax Act of 1870–71—that is to say the total of all incomes over £50 a year—at £416,706. This sum would yield an income-tax of £13,022 at the then rate of $3\frac{1}{8}$th per cent. The net amount of tax actually realised in Rájsháhí District in 1870–71 was £11,768, 6s. 0d. In the following year, 1871–72, the rate of the tax was reduced to $1\frac{1}{2\frac{1}{4}}$th per cent., and the minimum of incomes liable to assessment raised to £75 per annum. The net amount of income tax realised in that year was £3207, 6s. 0d.

REVENUE AND EXPENDITURE.—The numerous changes which have taken place in the revenue jurisdiction of Rájsháhí since the District was first constituted render it impossible for me to present

a really trustworthy comparison of the revenue and expenditure at different periods. Ample evidence, however, exists to show how the District has increased in prosperity under British administration, especially of late years since it passed under the direct rule of the Crown. Notwithstanding the many occasions on which Rájsháhi has been diminished in area, by being shorn of outlying Fiscal Divisions (*parganás*), which were incorporated into other Districts, the revenue remains nearly what it was towards the close of the last century, when the District area was more than five times as great as it is at present; on the other hand, the expenditure on the civil administration, notwithstanding the diminished area of the District, has increased by upwards of a hundred and thirty per cent. between 1793–94 and 1870–71. Thus in 1793–94, the total net revenue of Rájsháhí, after deducting all sums on account of deposits and transfers, amounted to *sikká* rupees 1,622,163-14-0 or £175,734, 8s. 4d.; while the civil expenditure, after similar deductions, only amounted to *sikká* rupees 182,913-1-0 or £19,815, 11s. 8d. In 1850–51, after a large portion of the District had been transferred, the net revenue amounted to *sikká* rupees 1,365,002-11-0 or £147,875, 6s. 0d.; while the net civil expenditure had increased to *sikká* rupees 336,361-12-0 or £36,439, 4s. 0d. In 1870–71, after still further transfers, the net revenue amounted to Company's rupees 1,368,083-7-6 or £136,808, 6s. 11d; while the cost of civil administration had been further augmented to Company's rupees 464,387-0-8 or £46,438, 14s. 1d. During the seventy-seven years, therefore, between 1793–94 and 1870–71, notwithstanding the greatly diminished area of the District, the net revenue only fell from £175,734 in 1793–94 to £136,808 in 1870–71, a decrease of £38,926, or of only about twenty per cent. On the other hand, the civil expenditure, which amounted to only £19,815 in 1793–94 stood at £46,438 in 1870–71, showing an increase of £26,623, or of a hundred and thirty per cent.

The tables on the following pages exhibit the gross revenue and expenditure in detail of Rájsháhí District for each of the years 1793–94, 1850–51, and 1870–71. These tables, however, include many items, especially on the expenditure side, which are mere deposits or transfer accounts. These items are mentioned, and the net revenue and expenditure exhibited, as far as my materials permit, in the notes at the foot of each of the tables.

GROSS BALANCE SHEET OF RÁJSHÁHÍ DISTRICT FOR THE YEAR 1793-94.

REVENUE.	*Sikká* rupees.	£ sterling.
1. Land revenue for current year,	1,230,847 2 0	133,341 15 5¼
2. Land revenue, arrears,	361,839 4 0	39,199 5 0
3. *Abkarí* revenue (excise) for current year,	3,803 5 0	412 0 6¼
4. *Abkarí* revenue, arrears,	297 3 0	32 3 11
5. *Takávi* (agricultural advances) repaid,	6,793 12 0	735 19 9½
6. *Diwání* deposits,	70 14 0	7 13 6¾
7. Assessed police tax,	25,377 0 0	2,749 3 6
8. Profit and loss,	792 9 0	85 17 2½
9. Revenue deposits,	1,285 15 0	139 6 2¾
Total Gross Revenue .	1,631,107 0 0	176,703 5 2

EXPENDITURE.	*Sikká* rupees.	£ sterling.
1. Revenue remittance,	1,138,226 2 0	123,307 16 7¼
2. Board of Trade remittance,	271,685 8 0	29,432 11 11
3. Provincial Court of Judicature,	58,475 15 0	6,334 17 10½
4. Provincial Court of Judicature, extraordinary charges,	14,772 11 0	1,600 7 5¾
5. Police,	34,443 13 0	3,731 8 3
6. Pensions,	725 4 0	78 11 4½
7. *Mushahárá* of Ráni Bhawáni,	4,000 0 0	433 6 8
8. Dead Stock,	31,726 3 0	3,437 0 0¾
9. *Dák* Establishment,	382 3 0	41 8 1
10. Botanical garden,	150 0 0	16 5 0
11. Transport of Treasure,	802 12 0	86 19 3½
12. *Sayer* Compensation,	1,581 1 0	171 5 7½
13. Charges of Collections,	30,283 10 0	3,280 14 6½
14. *Mufassal tentdárí* Establishment,	12,635 0 0	1,368 15 10
15. Repair of bridges and embankmts.	17,493 12 0	1,895 3 1½
16. Rewards for 171 tigers' heads at Rs. 10s. each,	1,710 0 0	185 5 0
17. Establishment for collection of police tax,	182 0 0	19 14 4
18. Establishment for collection of *abkárí* tax,	290 0 0	31 8 4
19. Muradbágh Sub-divisional Establishment,	273 5 0	29 12 2
20. Travelling allowances,	669 0 0	72 9 6
21. Sundries,	157 11 0	17 1 7¾
22. Collector's commission on collections,	3,885 0 0	420 17 6
23. Refund of Deposits,	3,349 3 0	362 16 7¼
Total Gross Expenditure, .	1,627,900 1 0	176,355 16 9½

To obtain the net revenue, items Nos. 5, 6, 8, and 9 must be deducted as deposits and mere matters of Account. In the same way, to arrive at the expenditure, items Nos. 1, 2, 8, and 23 must be deducted from the debit side of the Account. Item No. 1 on the expenditure side, forms in reality the *profits* derived from the land and paid out of the District Treasury to the head treasury in Calcutta. Similarly, item No. 2 is merely the usual yearly advance for carrying on the Company's trading investments, and not a sum expended on the civil government of the District. The net revenue of 1793-94, therefore, was *Sikka* rupees 1,622,163-14-0 or £175,734, 8s. 4d. The net expenditure was only *sikka* rupees 182,913-1-0 or £19,815, 11s. 8d. In this and the following table, the accounts were furnished to me in *sikka* rupees. I have shown the sums both in rupees and sterling money, calculating the value of the *sikka* rupee at 2s. 2d.

GROSS BALANCE SHEET OF RÁJSHÁHÍ DISTRICT FOR 1850-51.

REVENUE.

	Sikka rupees.			£ sterling.		
	R	*a.*	*p.*	£	*s.*	*d.*
1. Land revenue,	1,176,516	9	0	127,455	19	2½
2. *Abkárí* (excise) revenue,	30,057	0	0	3,256	3	6
3. Profit and Loss,	3,232	12	0	350	4	3½
4. Military Department,	45	13	0	4	19	3
5. Revenue Remittances,	22,483	15	0	2,435	15	2¼
6. Judicial charges general,	225	0	0	24	0	10
7. Bills payable of the Revenue department,	66,895	5	0	7,246	19	10½
8. Bills payable of *Darbar*,	2,205	3	0	238	17	10¾
9. Advance, Civil buildings,	351	7	0	38	1	5
10. Revenue Deposits,	63,324	8	0	6,860	3	1
11. Post Office remittances,	5,201	1	0	563	8	11½
12. Judicial remittances,	89,184	8	0	9,661	13	4
13. Military Orphan Fund,	39	7	0	4	5	5½
14. Bengal Military Fund,	105	2	0	11	7	9¾
15. Medical retiring Fund,	283	15	0	30	15	2¾
16. Civil Fund,	3,664	10	0	397	6	0¾
17. Civil Annuity Fund,	3,965	8	0	429	11	11
18. Children's Fund,	377	7	0	40	17	9½
19. Uncovenanted Service Family Pension Fund,	390	5	0	42	5	8¾
20. Loan at 5%, dated 31st March 1841,	16,000	0	0	1,733	6	8
21. Bills payable, North-western Provinces,	795	6	0	86	3	3¾
22. Superintendent of Stamps,	57,837	8	0	6,265	14	7
23. Revenue charges general,	218	1	0	23	12	5½
24. *Mufassal* Police,	4,586	1	0	496	16	5¾
25. Advances for Civil Suits,	1,999	12	0	216	12	9¾
26. Government Savings Bank,	2,500	0	0	270	16	8
27. Education,	1,005	6	0	108	18	3¾
28. Deposit Account of vernacular Schools,	3	3	0	0	7	3¾
29. Mint Master,	109	4	0	11	16	8¾
30. Interest,	21	0	0	2	5	6
31. *Khas Mahals*,	15	0	0	1	12	6
32. Law charges,	14	13	0	1	12	2
33. Superintendent of Stationery,	1	8	0	0	3	3
Total Gross Revenue,	1,553,656	5	0	168,312	15	4

EXPENDITURE.

	Sikka rupees.			£ sterling.		
	R	*a.*	*p.*	£	*s.*	*d.*
1. Revenue remittances,	904,311	4	0	97,967	1	0½
2. Bills payable, Revenue Department,	285,318	13	0	30,909	10	9
3. Bills Payable, Darbar Account,	3,388	13	0	367	2	5¾
4. Military Department,	12,130	3	0	1,314	2	0¾
5. Bills Payable, Military Department,	6,423	10	0	695	17	10½
6. Judicial remittance,	53,000	0	0	5,741	13	4
7. Post office,	3,762	8	0	407	12	1
8. Advances for Civil buildings,	24,610	11	0	2,666	3	2¾
9. Judicial charges general,	147,853	7	0	16,017	9	1¾
10. Revenue Deposits,	72,154	13	0	7,816	15	5
11. Bills payable, North-western Provinces,	41	0	0	4	8	10
12. Interest,	21,154	8	0	2,291	14	9
13. Revenue charges general (collections),	36,550	4	0	3,959	12	2¾
14. Revenue charges general (survey),	25,237	6	0	2,734	0	11¾
15. Pensions,	5,810	12	0	629	9	11½
16. Profit and loss,	1,766	1	0	191	6	5¾
17. Superintendent of Stamps,	4,700	1	0	509	5	6
18. Purchase of land,	7	0	0	0	15	2
19. Medical Retiring Fund,	283	15	0	30	15	2¾
20. Bengal Military Fund,	105	2	0	11	7	9¾
21. Military Orphan Fund,	39	7	0	4	5	5¾
22. Charges of several Departments,	306	5	0	33	3	8
23. Advances of Court Suits,	438	4	0	47	9	6½
24. Marine Paymaster,	1,324	6	0	143	9	2¾
25. Government Savings Bank,	3,000	0	0	325	0	0
26. *Abkárí* remittance,	10,483	6	0	1,135	13	11¾
27. Education,	5,547	15	0	601	0	6¾
28. Law charges,	2,480	9	0	268	14	6½
29. *Khas Mahal* collection charges,	6	6	0	0	12	1
30. Superintendent of Stationery,	40	0	0	4	6	8
31. Mint Master,	5,528	9	0	598	18	6
Total Gross Expenditure,	1,637,805	6	0	177,428	18	4¼

To obtain the net revenue, items Nos. 3, 5, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 25, 26, 28, 30, and 32 must be deducted from the revenue side as matters of deposit or account. To obtain the net outlay, items Nos. 1, 2, 3, 5, 8, 10, 11, 16, 19, 20, 21, and 25 must be deducted from the expenditure side. The net revenue for 1850-51, therefore, would be *sikka* rupees 1,365,002-11-0, or £147,875, 6s. od.; the net expenditure, *sikka* rupees 336,361-12-0, or £36,439, 4s. od.

BALANCE SHEET OF RÁJSHÁHI DISTRICT FOR 1870-71.

REVENUE.	Company's rupees.	£ sterling.
1. Land revenue ("current demand,")	1,034,565 0 0	103,456 10 0
2. Lapsed deposits,	3,687 0 0	368 14 0
3. Improvement of Government estates,	197 0 0	19 14 0
4. Jail manufactures,	10,912 0 0	1,091 4 0
5. Criminal fines,	4,694 0 0	469 8 0
6. Cattle fines,	3,427 0 0	342 14 0
7. Sale of unclaimed property,	475 0 0	47 10 0
8. Excise revenue (exclusive of opium),	32,461 0 0	3,246 2 0
9. Opium revenue,	29,084 0 0	2,908 8 0
10. Income tax (net),	117,683 0 0	11,768 6 0
11. Stamps on documents,	21,999 0 0	2,199 18 0
12. Registration fees,	4,661 0 0	466 2 0
13. Civil Court Stamps,	45,863 0 0	4,586 6 0
14. Post Office,	14,047 7 6	1,404 14 11
15. Education (schooling fees, &c.),	25,105 0 0	2,510 10 0
16. Ferry fund,	16,423 0 0	1,642 6 0
17. Toll fund,	2,795 0 0	279 10 0
18. Road fund,	5 0 0	0 10 0
Total Revenue,	1,368,083 7 6	136,808 6 11

EXPENDITURE.	Company's rupees.	£ sterling.
1. Establishment for collection of land revenue,	74,186 0 0	7,418 12 0
2. Salaries of Covenanted District Officers,	75,600 0 0	7,560 0 0
3. District share of salary of Commissioner of the Division,	5,446 14 6	544 13 10
4. Criminal Court Establishment,	4,892 0 0	489 4 0
5. Jail Establishment and maintenance,	19,551 0 0	1,955 2 0
6. Excise,	8,000 0 0	800 0 0
7. Registration,	3,059 0 0	305 18 0
8. Civil Court Establishment,	54,456 0 0	5,445 12 0
9. Post Office,	7,465 1 6	746 10 2
10. Medical,	9,452 0 0	945 4 0
11. Education (including Government grant and private contributions),	52,253 0 8	5,225 6 1
12. Roads,	17,320 0 0	1,732 0 0
13. Pensions and gratuities,	590 0 0	59 0 0
14. Circuit House,	66 0 0	6 12 0
15. Interest,	36,516 0 0	3,651 12 0
16. Regular police,	82,617 0 0	8,261 14 0
17. Small Cause Court Establishment,	12,917 0 0	1,291 14 0
Total Expenditure,	464,387 0 8	46,438 14 1

In this last table all deposits and matters of account were deducted before the statement was furnished to me; this table accordingly exhibits merely the actual net revenue and civil expenditure of the District in 1870-71. The figures opposite items Nos. 1, 10, 14 and 15 on the receipt side, and Nos. 2, 3, 9, 10, 11, 16, and 17 on the expenditure side, have been obtained from the annual reports of the various departments to which they belong. The remaining figures are furnished by the Collector. The table does not include any municipal taxation, the whole of which is expended in the internal civil administration of the District; nor yet the cost of the rural police, which is defrayed by the landholders and villagers.

LAND REVENUE.—As elsewhere throughout Bengal, the land tax is by far the most important item of revenue in Rájsháhí, and in 1870-71 formed three-fourths of the total revenue of the District. Subdivision of property has gone on rapidly under British rule, although perhaps not to so great an extent as in some other Bengal Districts. During the four years, 1766-70 (the first for which any figures are available in the Collectorate), the average annual land revenue was returned at *sikká* rupees 2,702,400, or £292,760. At this period, and for many years subsequently, Rájsháhí formed an immense private estate or *zamíndárí* in the hands of a single individual, who was alone responsible to the Government for the payment of the land revenue. In 1778-79, the District was in the hands of the celebrated Rání Bhawání, who held it subject to the payment of an annual Government rental of *sikká* rupees 2,285,649, or £247,611, 19s. 6d. The Rání gradually fell into arrears, and for several years Government either managed the estate itself in the name of the Rání, or farmed it out to revenue contractors. This procedure had some effect in increasing the revenue, and finally the Rání made over the estate to her adopted son, Rájá Rám Krishna. At the Decennial Settlement in 1790, Rája Rám Krishna engaged for the whole District, the total revenue payable being *sikká* rupees 2,328,101, or £252,211. At the time of the Permanent Settlement, numbers of *tálukdárs* or subordinate landholders were declared independent of the *zamíndár*, and entitled to hold their lands and pay the Government rental direct into the District treasury, instead of through the *zamíndár* as heretofore. The result of these separations was that in 1800-01 the District comprised 1603 separate estates, paying a total land revenue of *sikka* rupees 1,471,450, or £159,407, the average land revenue payable by each estate being *sikká* rupees 917-12-9, or £99, 8s. 6d. Only 141 out of the 1603 separate estates were returned as paying a Government revenue exceeding £100 per annum. The decrease of the total land revenue of the District in 1800-01, as compared with 1790, is stated to be owing to the separation from the District of the large tract known as Níj Rájsháhí, which in 1793 was divided among the Districts to the south of the Ganges.

In 1850-51, the total number of estates in Rájsháhí District amounted to 1813, possessed by 4550 registered proprietors or coparceners, paying a total land revenue to Government of *sikká* rupees 1,176,516, or £127,455, 19s.; average land revenue payable by each estate, *sikká* rupees 648-14-11, or £70, 6s. 0d.; average land revenue payable by each registered proprietor or coparcener, *sikká*

rupees 258-9-2, or £28, 0s. 3d. Landed estates are divided into three classes, (1) those paying a Government rental of £100 and upwards per annum; (2) those paying between £10 and £100; and (3) those paying below £10 per annum. Of the 1813 estates in 1850-51, 209 belonged to the first class. These were owned by 680 registered proprietors or coparceners, paying a total Government revenue of *sikká* rupees 562,000, or £60,883, 6s. 8d.; average revenue paid by each estate, *sikká* rupees 26,889, or £2912, 19s. 6d.; average revenue paid by each individual proprietor or coparcener, *sikká* rupees 826-8-0, or £89, 10s. 0d. The second class of estates numbered 713 in 1850-51, owned by 2370 registered proprietors or coparceners, paying a total Government revenue of *sikká* rupees 579,033, or £62,728, 11s. 6d.; average revenue paid by each estate, *sikká* rupees 812-1-8, or £87, 19s. 7d.; average revenue paid by each individual proprietor or coparcener, *sikká* rupees 244-5-1, or £26, 9s. 4d. The third class of estates numbered 891, owned by 1500 registered proprietors or coparceners, paying a total Government revenue of *sikká* rupees 35,483, or £3843, 19s. 10d; average revenue paid by each estate, *sikká* rupees 39-13-0, or £4, 6s. 3d.; average revenue paid by each individual proprietor or coparcener, *sikká* rupees 23-16-6, or £2, 11s. 2d.

By 1870-71, sub-infeudation had been carried to a much greater extent, although the larger estates were paying a considerably higher average of Government land revenue than in the previous years. The total number of estates in 1870-71 had fallen to 1721, as against 1813 in 1850; but this decrease is due to the lessened area of the District. On the other hand, the number of registered proprietors and coparceners had increased to 5492. The total land revenue realised in 1870-71 amounted to Company's rupees 1,029,031, or £102,903, 2s. 0d., the current land revenue demand for the year being £103,456, 10s. 0d. The average land revenue paid by each estate amounted to Company's Rs. 592-2-0; or £59, 4s. 3d.; average payment by each individual proprietor or coparcener, Company's Rs. 187-6-0, or £18, 14s. 9d. The first class of estates paying a Government revenue of upwards of £100 per annum numbered 189 in 1870-71, owned by 872 registered proprietors or coparceners, paying a total Government revenue of Rs. 821,862 or £82,186, 4s.; average payment by each estate, Rs. 4348-7-8, or £434, 16s. 11½d.; average payment by each individual proprietor, Rs. 942-8-0, or £94, 5s. 0d. The second class or medium-sized estates paying between £10 and £100 per annum numbered 670 in 1870-71, owned by

2716 registered proprietors or coparceners, paying a total Government revenue of Rs. 176,467, or £17,646, 14s. 0s.; average payment by each estate, Rs. 263-6-0, or £26, 6s. 9d.; average payment by each individual proprietor, Rs. 65-0-0, or £6, 10s. 0d. The third class or small-sized estates paying below £10 per annum numbered 862 in 1870-71, owned by 1904 registered proprietors, paying a total Government land revenue of Rs. 30,702, or £3070, 4s. 0d.; average payment by each estate, Rs. 35-10-0, or £3, 11s. 0d.; average payment by each individual proprietor or coparcener, Rs. 16-2-0, or £1, 12s. 3d.

RENT SUITS.—The operation of Act X. of 1859, and the subsequent laws which repealed and consolidated its provisions, resulted in a general enhancement of rents throughout the District; but the number of such cases brought before the Civil Court has considerably decreased of late years. The number of rent cases instituted under the provisions of Act X. of 1859, or of subsequent laws based upon it, are returned by the Collector as follow:—In 1861-62, 2341 original suits and 1789 miscellaneous applications; in 1862-63, 5922 original suits and 4777 miscellaneous applications; in 1866-67, 851 original suits and 1528 miscellaneous applications; and in 1868-69, 692 original suits and 1163 miscellaneous applications.

PROTECTION TO PERSON AND PROPERTY has steadily increased under British rule. In 1791 there were three magisterial and three revenue and civil courts in Rájsháhí District; in 1800 there were four magisterial and four revenue and civil courts; in 1850, five magisterial and twelve revenue and civil courts; in 1862, seven magisterial and fourteen revenue and civil courts; in 1869, eight magisterial and thirteen revenue and civil courts; and in 1870-71, thirteen magisterial and fifteen revenue and civil courts. The number of covenanted European officers constantly stationed in the District was three in 1791, four in 1800, five in 1850, and four in each of the years 1862, 1869, and 1870-71.

POLICE PROTECTION has been rendered more complete. At the time of the Decennial Settlement in 1790, an allowance of *sikká* rupees 36,926 was made to the *zamíndár*, Rájá Rám Krishna, for police purposes. The greater part of this sum, however, went towards providing guards for the *zamíndár's* revenue courts (*kacháris*), and escorts for his treasure. Only *sikká* rupees 16,000 appear to have been devoted to maintaining police for the general peace of the District. No information exists showing the details of this force, but it is on record that twelve patrol boats were maintained on the

various rivers to protect the country from *dakáits* (gang robbers) and armed *fákirs* (wandering religious mendicants), who were very troublesome. The criminal police were employed in patrolling the towns and market places, in guarding the jails and police stations (*thánás*), in escorting prisoners, and in serving and enforcing warrants and law processes. They also manned the patrol boats. In 1793 the supervision and maintenance of this branch of the police were taken away from the *zamíndár*, and made over exclusively to the Collector, the *zamíndár* being called on to contribute a certain proportion of the cost, and the remainder provided by the levy of a police tax on the towns and markets. In 1795 the total cost of the police was *sikká* rupees 38,669, or £4189, 3s. od. In 1801-2 the District was partially guarded by a *sibandí* corps or militia-police, consisting of 2 *jamádárs*, 4 *hávaldárs*, 4 *naiks*, and 100 sepoys, maintained at a cost of *sikká* rupees 6246, or £676, 13s. od. The ordinary District police were distributed over twenty-seven police circles (*thánás*), at a cost of *sikká* rupees 35,604, or £3857, 2s. od. Besides these, two guard boats were employed at a cost of £79, and 30 *chaprásis* or messengers at a cost of £156. The records for this year mention only the cost of each *thánd*, and give no information as to the number of regular police employed in each, or of the village watch. In 1840 the regular District police consisted of 249 footmen, with 39 native officers, and in 1860 of 180 footmen with 30 native officers. In 1840, the cost of officering the District police, from the rank of head constable (*jamádár*) upwards, amounted to £1379, 14s. od.; and in 1860 to £1328, 4s. od.

At the present day, Rájsháhí District is divided into twelve police circles (*thánás*) as follows:—(*a*) In the headquarters sub-division—(1) Rámpur Beauleah, (2) Godágári, (3) Tánor, (4) Mandá, (5) Bándáikárá, (6) Bághmárá, (7) Putiyá, (8) Charghát, (9) Lálpur. (*b*) In the Nattor sub-division—(10) Nattor, (11) Baraigáon, and (12) Singrá. The present police force consists of the regular District police, a municipal police for the protection of the towns, and a rural constabulary or village watch. The total strength and cost of maintenance of each of these bodies is as follows:—

The Regular Police consisted of the following strength at the end of 1872:—1 superior European officer or District superintendent of police, maintained at a salary of Rs. 1000 a month, or £1200 per annum; 6 subordinate officers on a salary of upwards of Rs. 100 per month, or £120 a year; and 57 officers on less than Rs. 100 per month, or £120 a year; maintained at a total cost of Rs. 2420

per month, or £2904 a year, giving an average pay of Rs. 38-6-7 per month, or £46, 1s. 11d. a year for each subordinate officer. The rank and file consisted of 321 foot police constables, maintained at a total cost of Rs. 2161 a month, or £2593, 4s. 0d. a year, giving an average pay of Rs. 6-11-8 per month, or £8, 1s. 6d. a year for each constable; total of police of all ranks, 385 men. The other expenses connected with the District Police are—A sum of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 177 a month, or £212, 8s. 0d. a year for the pay and travelling allowance of his establishment; and Rs. 624-14-8 a month, or £749, 18s. 0d. a year for contingencies and all other expenses; bringing up the total cost of the regular police of Rájsháhí District in 1872 to Rs. 6482-14-8 a month, or £7779, 10s. 0d. for the year. The area of the District, as taken approximately for the purposes of the Census, is 2234 square miles; and the total population, as ascertained by the Census of 1872, is 1,310,729. According to these figures, the total strength of the regular police force is one man to every 5·80 square miles of the District area, or one man to every 3404 of the population. The annual cost of maintaining the force is equal to a charge of Rs. 34-13-2, or £3, 9s. 8d. for each square mile, and a fraction less than an ánná, or 1⅜d. per head of the population.

THE MUNICIPAL POLICE consisted at the end of 1872 of a small force of 5 officers and 79 men, maintained at a total cost of Rs. 518-1-4 a month, or £621, 14s. 0d. a year. The only towns protected by Municipal Police in 1872 were Rámpur Beauleah and Nattor, containing an aggregate population of 31,965, the strength of the police force being in the proportion of 1 man to every 380 of the town inhabitants. The cost of the Municipal Police in 1872 amounted to $3\frac{1}{12}$ ánnás, or $4\frac{5}{8}$ pence, per head of the town population.

THE RURAL POLICE, OR VILLAGE WATCH, consisted in 1872 of 3333 men, maintained principally by the villagers at an estimated total cost of Rs. 125,682, or £12,568, 4s. 0d., equal to one man to every ·67 of a square mile as compared with the District area, or one man to every 393 of the population; maintained at a cost of Rs. 56-4-4, or £5, 12s. 6½d. per square mile of area, or 1½ ánnás, or 2¼d. per head of the population. Each village watchman has on an average the charge of 74 houses, and in 1872 received an average pay in money or lands of Rs. 3-2-3 per month, or £3, 15s. 5d. a year.

Including, therefore, the regular District police, the municipal or

town police, and the village watch or rural constabulary, the machinery for protecting person and property in Rájsháhí District consisted at the end of 1872 of a total force of 3802 officers and men; equal to an average of one man to every ·58 of a square mile as compared with the District area, or one man to every 345 persons as compared with the population. The estimated aggregate cost (from both Government and private sources) of maintaining this force in 1872 amounted to Rs. 17,474-8-0 per month, or a total for the year of £20,969, 8s. 0d.; equal to a charge of Rs. 93-13-10, or £9, 7s. 9d. per square mile of area, or 2½ ánnás, or 3¾d. per head of the population.

Working of the Police.—During the year 1871, the police conducted 1729 "cognisable" cases, the proportion of final convictions to men brought to trial being 61·7 per cent.; and 1014 "non-cognisable" cases, in which the final convictions amounted to 48·4 per cent. The total number of cases, both "cognisable" and "non-cognisable," conducted by the police in 1871, was 2743, the proportion of final convictions being 56·1 per cent. In 1872, 2866 "cognisable," cases were reported to the police, of which 382 were discovered to be false, and 458 cases were not inquired into, under Section 117 of the Criminal Procedure Code. The number of persons placed upon trial in "cognisable" cases were 1770, of whom 1079 or 60·90 per cent. were finally convicted. The "non-cognisable" cases in 1872 numbered 1287, in which 1245 persons were placed on trial, and 662 or 53·33 per cent. convicted. Excluding "false" cases, the total number of "cognisable" and "non-cognisable" cases conducted by the police in 1872 amounted to 3771 the total number of persons placed on trial was 3015, of whom 1741 or 57·7 per cent. were convicted, or one person convicted of an offence to every 753 of the District population.

The following details of cases and convictions for different crimes and offences in Rájsháhí District in 1872, are taken from the Report of the Inspector-General of Police for that year. The "cognisable" cases were as follow:—Class I. Offences against the State, public tranquillity, safety and justice,—offences relating to coin, stamps and Government notes, 10 cases, in which 9 persons were placed on trial and three finally convicted; harbouring an offender, 1 case, 1 person tried and convicted; offences against public justice, 13 cases, 10 persons tried and 8 convicted; rioting or unlawful assembly, 100 cases, 239 persons tried and 178 convicted; personating a public servant, 2 cases, 1 person tried but no conviction. Class II. Serious

offences against the person,—murder by robbers, 1 case, no conviction; other murders, 9 cases, 41 persons tried and 16 convicted; attempts at murder, 1 case, one person tried and convicted; culpable homicide, 6 cases, 12 persons tried, and 5 convicted; rape, 15 cases, 22 persons tried and 7 convicted; unnatural offences, 4 cases, 3 persons tried but none convicted; attempts at, and abetment of, suicide, 18 cases, 10 persons tried and 5 convicted; grievous hurt, 43 cases, 19 persons tried and 14 convicted; administering stupifying drugs for the purpose of causing hurt, 4 cases, 2 persons tried, but no conviction; causing hurt for the purpose of extorting money or confession, 1 case, 2 persons tried, but no conviction; causing hurt with a dangerous weapon, 33 cases, 37 persons tried, and 29 convicted; kidnapping or abduction, 4 cases, 9 persons tried and 4 convicted; wrongful confinement and restraint, 1 case, 2 persons tried, but no conviction; selling or unlawfully obtaining a female for purposes of prostitution, 1 case, 2 persons tried, no conviction; criminal force to public servant or woman, or in attempted theft or wrongful confinement, 46 cases, 48 persons tried and 25 convicted; rash or negligent act causing death or grievous hurt, 4 cases, 3 persons tried and 2 convicted. Class III. Serious offences against person and property, or against property only,—*Dakáiti* or gang robbery, 2 cases, 6 persons tried and all convicted; other robberies, 1 case, no conviction; serious mischief and cognate offences, 24 cases, 27 persons tried and 17 convicted; lurking house-trespass and housebreaking, 414 cases, 54 persons tried and 36 convicted; house-trespass with a view to commit an offence, or having made preparation for hurt, 21 cases, 12 persons tried and 8 convicted. Class IV. Minor offences against the person,—Causing hurt on grave or sudden provocation, 6 cases, 5 persons tried and all convicted; wrongful restraint and confinement, 165 cases, 146 persons tried and 65 convicted; doing a rash act causing hurt or endangering life, 1 case, 1 person tried, no conviction. Class V. Minor offences against property,—Lurking house-trespass, 377 cases, 29 persons tried and 16 convicted; cattle theft, 13 cases, 21 persons tried and 9 convicted; ordinary theft, 936 cases, 443 persons tried and 246 convicted; criminal breach of trust, 105 cases, 65 persons tried and 19 convicted; receiving stolen property, 32 cases, 60 persons tried and 54 convicted; criminal house-trespass, 256 cases, 237 persons tried and 128 convicted. Class VI. Other offences not specified above,—Vagrancy and bad character, 43 cases, 43 persons tried and 32 convicted; offences against religion, 1 case, 1 person tried and convicted; offences

under the Gambling Act, 3 cases, 5 persons tried and 2 convicted; offences under the Excise Laws, 7 cases, 7 persons tried and all convicted; public and local nuisances, 125 cases, 115 persons tried and 113 convicted; offences under other special and local laws, 17 cases, 19 persons tried and 17 convicted. Total, 2866 cases, 1770 persons tried and 1079 convicted.

The number of cases instituted, and of persons tried and convicted in "non-cognisable" cases in Rájsháhí during 1872, is returned as follows:—Class I. Offences against the State, public tranquillity, &c.,—offences against public justice, 65 cases, 99 persons tried and 71 convicted; offences by public servants, 13 cases, 18 persons tried and 11 convicted; perjury, false complaints and claims, 12 cases, 16 persons tried and 3 convicted; forgery or fraudulently using forged documents, 3 cases, 2 persons tried, no conviction; offences relating to weighing and measuring, 2 cases, 1 person tried, no conviction; making or using false trademarks, 1 case, 2 persons tried, no conviction; rioting, unlawful assembly, and affrays, 6 cases, 12 persons tried and 10 convicted. Class II. Serious offences against the person,—Causing miscarriage, 34 cases, 19 persons tried and 6 convicted. Class III. Serious offences against property,—extortion, 26 cases, 36 persons tried and 9 convicted. Class IV. Minor offences against the person,—Hurt, 49 cases, 77 persons tried, and 55 convicted; criminal force, 519 cases, 427 persons tried and 172 convicted. Class V. Minor offences against property,—cheating, 36 cases, 27 persons tried and 2 convicted; criminal misappropriation of property, 12 cases, 19 persons tried and 17 convicted; simple mischief, 107 cases, 90 persons tried and 40 convicted. Class VI. Other offences not specified above,—Offences relating to marriage, 55 cases, 57 persons tried and 11 convicted; offences against religion, 4 cases, 4 persons tried, no conviction; criminal breach of contract of service, 16 cases, 13 persons tried and one convicted; defamation, 13 cases, 13 persons tried and 5 convicted; intimidation and insult, 27 cases, 15 persons tried and 9 convicted; public and local nuisances, 6 cases, 25 persons tried and 17 convicted; offences under Chapters xviii., xx., xxi., and xxii. of the Criminal Procedure Code, 111 cases, 95 persons tried and 79 convicted; offences under section 163 of the Criminal Procedure Code, 31 cases, 31 persons tried and 26 convicted; offences under section 219 of the Criminal Procedure Code, 27 cases, 27 persons tried and all convicted; offences under section 220 of the above Code, 14 cases, 14 persons tried and 12 convicted;

offences under section 84 of the above Code, 1 case, 2 persons tried, no conviction; offences under section 270 of the above Code, 36 cases, 36 persons tried and all convicted; offences under section 166 of the above Code, 1 case, 2 persons tried, no conviction; offences under the *Abkárí* Act, 8 cases, 14 persons tried and 10 convicted; offences under the Cattle Trespass Act, 22 cases, 20 persons tried and 8 convicted; offences under section 13 of Act XX. of 1865 (practising as pleaders or *mukhtárs* by uncertificated persons), 1 case, 4 persons tried and 3 convicted; offences under Act VI. of 1868 B.C. (Municipal Police and Conservancy Act), 1 case, 1 person tried and convicted; breach of contract, 16 cases, 12 persons tried and 7 convicted; offences under the Village *Chaukídárí* Act, 12 cases, 15 persons tried and 14 convicted. Total of "non-cognisable" cases, 1287; 1245 persons tried and 662 convicted.

JAIL STATISTICS.—There are two prisons in Rájsháhí District, viz., the principal jail at the Civil Station of Rámpur Beauleah, and a lock-up at the sub-divisional town of Nattor. The following are the statistics of the jail population of Rájsháhí for the years 1857-58, 1860-61, and 1870. The Inspector-General of Jails, who furnished me with the information, states that the figures for the two former years should be received with caution, and looked upon as only approximating to correctness. Owing to defects in the form of the returns from which the figures have been collated, which cannot now be remedied, in some cases the same prisoners are counted two and three times over; prisoners transferred to the Central jail from the Nattor lock-up being returned in both statements without allowance being made for the transfer. Under-trial prisoners at the end of the previous year, who were subsequently convicted during the year to which the figures refer, also appear to be returned under both heads. Since 1870, however, an improved form of preparing the returns has been introduced, and all such transfers have been duly allowed for. The statistics for that year may be accepted as correct.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in the Rámpur Beauleah jail and Nattor lock-up, was 516, the total number of civil, criminal, and under-trial prisoners admitted during the year being 684. The discharges were as follow:—Transferred, 305; released, 443; escaped, 4; died, 85; total, 837. In 1860-61, the jail returns show a daily average number of 555 prisoners, the total admissions during the year being 1057. The discharges were—transferred, 374; released, 729; escaped, 5; died, 45; total, 1153. In 1870, the

daily average jail population amounted to 648, the total number of prisoners admitted during the year being 1159. The discharges were—transferred, 72; released, 880; escaped, 13; died, 50; total, 1015. The healthiness of the jail has very materially increased of late years. In 1857-58, the proportion of prisoners admitted into the jail hospital amounted to 207·94 per cent., and the deaths to 85 or 16·47 per cent. of the average prison population. In 1860-61 the admissions into hospital fell to 106·66 per cent., and the deaths to 45 or 8·10 per cent. of the average jail population. In 1870 the admissions to hospital amounted to 75·15 per cent. and the deaths to 50 or 7·71 per cent. of the average jail population. In 1872, out of an average prison population of 559, the number of deaths was 13, or only 2·33 per cent., being two per cent. less than the average prison death-rate throughout Bengal. The Inspector-General of Jails, in his annual report for 1872, speaks of the Rájsháhí jail as follows:—"This is a jail which has been growing in importance for some time back, and seems destined by its position and other advantages, to form a central jail for the northern and central Districts of Bengal. It is capable of indefinite extension, having spacious grounds; and it is under the management of an excellent superintendent. The jail consists of two enclosures, of which the western one, which is the largest, contains the worksheds, the civil ward, female, under-trial, and hospital wards, in separate small enclosures. The inner or smaller enclosure contains the offices, a large *paká* (masonry built) range of sleeping wards, and six *kachhá* (unsubstantially built of mat or clay) sleeping wards, which are found to be not inferior in point of convenience and health to the *paká* ones. The drainage has been much improved within the last year; the grounds have been levelled and turfed, and neat paths made; lines of palisades have been constructed to divide the enclosures and prevent any disorderly concentration of prisoners. Other improvements have been sanctioned on a large scale, with the object of increasing the accommodation to the extent required for a central jail. Besides this, a range of solitary cells is in process of erection, as well as a special *hajat* (lock-up) near the Court-house; and when the walls are somewhat raised, and a double gateway substituted for the present insecure one, I do not think that it will be necessary to spend any more money upon this jail for many years to come."

The average cost of maintenance per prisoner in the Rájsháhí jail, at various periods, including rations, establishment, hospital

charges, clothing, contingencies, and all other charges, except that of the prison police guard, is returned to me by the Inspector-General as follows :—In 1854-55, the cost of maintenance amounted to Rs. 32-3-9 or £3, 4s. 5d. per prisoner; in 1857-58 to Rs. 42-1-7 or £4, 4s. 2d. per head; in 1860-61 to Rs. 36-6-2 or £3, 12s. 9d. per head; and in 1870 to Rs. 31-5-3 or £3, 2s. 8d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 7-1-5 or 14s. 2d. per head, making a gross charge to Government of Rs. 38-6-8 or £3, 16s. 10d. per prisoner. The Inspector-General of Jails, in his report for 1870, returns the total cost in that year of the Rájsháhí jail and Nattor lock-up, inclusive of the prison police guard, but exclusive of the cost of alterations and repairs, at Rs. 23,629-1-2 or £2362, 18s. 2d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the Rájsháhí jail in 1870 amounted to a total of Rs. 19,219-11-6, £1921, 19s. 5d.

Jail manufactures and industries have been carried on in Rájsháhí for upwards of thirty years, and the work thus performed by the hard labour prisoners now contributes largely to the maintenance of the jail. In 1854-55, the receipts arising from the sale of jail manufactures, together with the value of stock remaining on hand at the close of the year, amounted to £960, 6s. 3d., and the charges to £493, leaving an excess of receipts over charges, or profit, of £467, 6s. 3d.; the average earnings of each prisoner employed on manufactures amounted to Rs. 15-14-10 or £1, 11s. 10d. In 1857-58, the total receipts from jail manufactures amounted to £549, 8s. 4d., and the charges to £291, 12s. 5d., leaving an excess of receipts over charges, or profits, of £257, 15s. 11d. Average amount earned by each prisoner employed on manufactures, Rs. 29-7-0 or £2, 18s. 11d. In 1860-61, the receipts derived from prison industries amounted to £1404, 19s. 1d., and the charges to £531, 8s. 1d., leaving a surplus of £873, 11s. 0d. Average amount earned by each prisoner employed on manufactures, Rs. 18-3-2 or £1, 16s. 5d. In 1870, the total credits arising from jail manufactures amounted to £2111, 9s. 10d., and the total debits to £1202, 6s. 4d., leaving a surplus or profit of £909, 3s. 6d.; average amount earned by each prisoner engaged in manufactures, Rs. 65-14-1 or £6, 11s. 9d. Deducting the profits derived from prison labour from the total charges of the jail (and excluding the cost of the police guards), the *net* cost to Government of the Rájsháhí jail and Nattor lock-up in 1870, amounted to £1012, 15s. 11d.

The Statistics of the Rájsháhí jail and lock-up in 1872, are as follow :—Average daily number of civil prisoners, 3·19; under-trial prisoners, 18·27; labouring convicts, 523·69; non-labouring convicts, 14·31; making a total of 559·46, of whom 8·60 were females. According to the results of the Census of 1872, these figures give one prisoner always in jail to every 2343 of the total District population; one male prisoner to every 1181 of the male population, or one female prisoner to every 76,760 of the female population. The total cost of the Rájsháhí jail, excluding public works and the manufacturing department, amounted to £2120, 8s., or an average cost of Rs. 37-14-7, or £3, 15s. 10d. per head. Deducting £856, 14s. as cash profits from manufactures, the net cost of the jail in 1872 amounted to £1263, 14s. The financial results of the jail manufactures during 1872, were as follow :—The total credits, including stocks remaining on hand at the end of the year, amounted to £3248, 10s., and the total debits to £2189, 18s. 0d., leaving an excess of credits over debits of £1058, 12s. The actual money cost of the manufacturing department during the year amounted to £1689, 11s. 8d., and the amount remitted to the treasury, £2546, 5s. 8d., leaving an actual cash profit of £856, 14s., or an average profit of Rs. 34-6-2 or £3, 8s. 9d. per manufacturing prisoner. Out of the 523 labouring prisoners, 249·14 were employed in manufactures or in gardening; the remainder were either employed in jail duties, public works, or were in hospital, or weak and old, and unable to work. The prisoners actually engaged in manufactures or profitable industries, were distributed as follows :—Gunny-weaving, 87·77; cloth-weaving, 32·99; brick-making, &c., 39·89; bamboo, rattan, and reed work, 22·55; oil-pressing, 19·55; manufacturing carpets, &c., ·14; carpentry, 3·33; paper manufacturing, 2·34; iron-works, 1·98; rice husking, 8·00; grinding pulses, ·60; tailoring, ·49; baking, 8·11; gardening, 19·68; miscellaneous, 1·72; total, 249·14.

EDUCATIONAL STATISTICS.—The following table illustrates the progress of education in Rájsháhí District for the fifteen years from 1856-57 to 1870-71. The figures for the earlier years must be received with caution, and are only approximately correct. I have taken every care in preparing the table, but in the appendices to the Annual Reports of the Department of Public Instruction, from which it has been compiled, the names of some schools are given without any details of expenditure or receipts; and others without details of the pupils, the monthly average attendance being only given as a total. The total number of schools is correct, but the columns of

receipts and expenditure contain this element of error, and there is also a discrepancy between the details of the pupils and their totals. Subject to this explanation the following table shows that in 1856-57 there were only two Government and aided schools in the whole District, attended by a total of 209 scholars; in 1860-61, the number of Government and aided schools had increased to seven with 406 pupils; and in 1870-71 to 174, attended by a total of 4862 scholars. The greatest increase is in the number of aided vernacular schools, which increased from 1 to 158 in number in the fifteen years from 1856-57 to 1870-71, and the number of pupils from 63 to 3846 in the same period. A still more rapid increase in the number of these schools has taken place since 1870, under the system of primary instruction inaugurated by Sir George Campbell, late Lieutenant-Governor of Bengal. This further development will be explained in detail on a subsequent page. The cost of education to Government has increased from £279, 13s. 7d. in 1856-57, to £409, 17s. 5d. in 1860-61, and to £2714, 16s. 0d. in 1870-71. The amount derived from schooling fees, subscriptions, and other private sources was £192, 15s. 9d. in 1856-57, £318, 11s. 3d. in 1860-61, and £2510, 10s. 1d. in 1870-71. The total expenditure on Government and aided schools, therefore, has increased from £472, 9s. 4d. in 1856-57, to £726, 6s. 10d. in 1860-61, and to £5225, 6s. 1d. in 1870-71. A striking feature in the table is the smallness of the number of Muhammadan pupils. Although the Musalmáns form 77·7 per cent of the total District population, out of a total of 4862 pupils attending the 174 Government and aided schools, only 1791 or 36·8 per cent. were Muhammadans. A very large increase, however, has lately taken place in the number of Muhammadan lads attending our schools, particularly in the aided lower-class vernacular schools. It must be borne in mind that the following table only includes the Government and aided schools in the District, under the control of the Educational Department. There are a large number of private schools in addition, which do not come under the supervision of the Department, and as a rule these do not furnish the Inspectors with any returns. Eighty-four such private schools, attended by a total of 1448 pupils were, however, included in the Inspector's returns for 1871-72. The number of Government and aided schools has largely increased since 1870-71 by several private schools having been admitted under the grant-in-aid rules. This increase will be shown on a subsequent page.

The following is the comparative table for 1856-57, 1860-61, and 1870-71:—

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN RÁJSHÁHÍ DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.												Cost to Government.			Amount realised by Fees and Private Contributions.			Total Cost.		
				Hindus.			Muhammadans.			Others.			Total.											
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
																£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English Schools,	1	1	1	139	144	168	7	5	8	...	1	...	146	150	176	268 18 11	335 15 11	345 0 5	183 9 3	231 15 0	289 10 1	452 8 2	567 10 11	634 10 6
Government Vernacular Practising Schools,	...	...	1	...	...	31	...	...	22	...	...	...	...	...	53	...	...	11 8 0	...	...	0 6 0	...	...	11 14 0
Government Training School,	...	...	1	...	...	17	...	...	24	...	...	...	...	...	41	...	...	499 9 4	...	...	30 0 10	...	...	529 10 2
Aided English Schools,	...	...	11	...	...	638	...	...	71	...	...	1	...	...	710	...	...	606 0 1	...	...	1130 19 4	...	...	1736 19 5
Aided Vernacular Schools,	1	6*	158†	30	167	2007	33	89	1665	...	...	...	63	256	3846	10 14 8	74 1 6	1074 0 11	9 6 6	86 16 3	907 11 6	20 1 2	158 15 11	1981 12 5
Aided Normal School,	...	...	1	...	...	10	...	...	...	...	...	...	...	...	10	...	...	160 17 3	...	...	120 15 11	...	...	281 13 2
Aided Girls' School,	...	...	1	...	...	25	...	...	1	...	...	...	...	...	26	...	...	18 0 0	...	...	31 6 5	...	...	49 6 5
Total,	2	7	174	169	311	2896	40	94	1791	...	1	1	209	406	4862	279 13 7	409 17 5	2714 16 0	192 15 9	318 11 3	2510 10 1	472 9 4	726 6 10	5225 6 1

* One of these Schools since abolished. Detailed returns of another not available.

† In 15 of these Schools no details are given of the pupils, but simply a total monthly average of 174. There is a consequent discrepancy to this extent between the column showing the total pupils, and the columns of details.

SCHOOLS IN 1871-72 AND 1872-73.—Under Sir George Campbell's improved system of primary education, a large number of indigenous village schools, which had hitherto received no assistance from the State, were admitted to the benefits of the Grant-in-Aid rules. In the year 1871-72, the Educational Department furnished statistics of 173 Government and Aided Schools, and of 84 Private Schools; total, 257 schools, attended on the 31st March 1872 by 6633 pupils; average attendance throughout the year, 3465. In 1872-73, the number of Government and Aided Schools were returned at 261, and the Unaided Schools at 3; total, 264 schools, attended on the 31st March 1873 by 8704 pupils; average attendance throughout the year, 5749. Although the total number of schools (Government and Private) appear to have merely increased from 257 in 1871-72 to 264 in 1872-73, the number of primary schools receiving State assistance has risen in the same period from 134 to 225. This increase, too, has been effected without in any way augmenting the total cost of education to Government. Indeed, in 1872-73, the Government contribution was less by £120 than in the previous year.

The following table exhibits the number, attendance, cost, &c., of each class of schools in Rájsháhí District in 1871-72 and 1872-73.

The following paragraphs are condensed from the Inspector's Report (pp. 130-132 of the Annual Report of the Educational Department) for the year 1872-73 :—

HIGHER CLASS SCHOOLS.—The higher class schools in Rájsháhí District are three in number, situated at Rámpur Beauleah, Putiyá, and Dighápatiyá. The Rámpur Beauleah school has long ranked high among the Government District schools of Bengal, and during 1872-73 its position was raised still higher through the munificence of Rájá Haranáth Rái, *zamíndár* of Dubabhátí, who has made over to the school in perpetuity an estate worth a *lákh* and a quarter of rupees (£12,500), and yielding a net annual income of Rs. 5000, or £500. Provision has thus been made at this school for imparting instruction up to the standard of the First Arts of the Calcutta University. The Rájsháhí higher class schools did creditably at the Entrance Examinations of the Calcutta University in 1872-73. They sent up 32 candidates, of whom 21 passed, 10 obtaining junior scholarships.

MIDDLE SCHOOLS.—The total number of middle schools inRáj-

[*Sentence continued on page* 113.]

EDUCATIONAL STATISTICS OF RÁJSHÁHÍ DISTRICT FOR THE YEARS 1871-72 AND 1872-73.

Description of Schools.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		Expenditure.					
							By Government.		From other sources		Total	
	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher Schools—												
Government, .	1	1	218	235	149	161	274 18 8	144 10 4	316 15 1	415 9 3	591 13 9	559 19 7
Aided, . . .	3	2	318	220	161	129	246 3 3	150 19 6	562 0 10	470 18 2	808 4 1	621 17 8
Total, .	4	3	536	455	310	290	521 1 11	295 9 10	878 15 11	886 7 5	1399 17 10	1181 17 3
Middle Schools—												
Aided, . . .	31	29	1446	1521	853	833	722 0 4	710 17 4	1182 6 9	1177 17 10	1904 7 1	1888 15 2
Unaided, . . .	2	2	183	148	118	112	...	...	165 18 9	185 8 11	165 18 9	185 8 11
Total, .	33	31	1629	1669	971	945	722 0 4	710 17 4	1348 5 6	1363 6 9	3070 5 10	3074 4 1
Primary Schools—												
Government, .	1	1	31	42	21	29	11 2 5	10 12 6	0 3 0	...	11 5 5	10 12 6
Aided, . . .	134	225	2996	6434	2037	4404	618 15 7	708 6 0	302 14 8	312 19 9	921 10 3	1021 5 9
Unaided, . .	80	...	1230	...	...	...	...	...	...	...	...	...
Total, .	215	226	4257	6476	2058	4433	629 18 0	718 18 6	302 17 8	312 19 9	938 15 8	1031 18 3
Normal Schools—												
Government, .	1	1	69	57	44	45	503 12 0	527 4 4	30 1 6	15 10 2	533 13 6	543 0 6
Aided Female, .	1	1	14	15	12	13	283 1 7	296 13 4	141 10 9	148 6 8	424 12 4	445 0 0
Unaided, . .	1	...	14	...	...	...	...	...	55 4 0	...	55 4 0	...
Total, .	3	2	97	72	68	58	786 13 7	823 17 8	226 16 3	164 2 10	1813 0 10	988 0 6
Girls' Schools—												
Aided, . . .	1	1	93*	20	58	12	25 4 8	15 0 0	34 13 2	28 11 2	59 17 10	43 11 2
Unaided, . .	1	1	21	12	12	11	...	...	...	...	...	...
Total, .	2	2	114	32	70	23	25 4 8	15 0 0	34 13 2	28 11 2	59 17 10	43 11 2
Grand Total,	257	264	6633	8704	3465	5749	2684 18 6	2564 3 4	2791 8 6	2755 7 1	5476 7 0	5319 10 5

* Incusive of 28 girls' classes in the village primary schools or *páthshálás*. [These figures have been taken from the Director of Public Instruction's Report for 1872-73 (excepting correctiolns in addition), p. 133. I find the financial statistics for 1871-72 given with slight variations in the Report for 1871-72].

[*Sentence continued from page* 111.]

sháhí is 31. Nine of these (one of them being an unaided school) teach English as a language only, all other subjects being taught in Bengali. The number of pupils attending these nine schools on the 31st March 1872 was 576. These schools did well at the minor scholarship examination, all the three scholarships allotted to the District being taken up, and one of the pupils standing first in the list of successful candidates from this Division. The middle vernacular schools, 22 in number (one of them being an unaided school), taught 1099 boys in 1872-73. At the last vernacular scholarship examination, a boy from the Páresnáráyan school stood highest in the Division.

PRIMARY SCHOOLS.—The primary schools of the District consisted in 1872-73 of 112 old grant-in-aid *páthsálás;* 113 other *páthsálás*, either newly set up, or brought under the new grant-in-aid system inaugurated by Sir George Campbell; and a number of still unaided indigenous schools, which have sent in no returns to the Educational Department, and of which the precise number in the District has not been ascertained. No material difference seems to exist either in the mode of instruction or in the subjects taught in the old and new *páthsálás*. The vice-president of the District School Committee states that "both descriptions of schools are almost of the same nature as regards the character of instruction imparted." Such being the case, the work done in the District during the latter two and a half months of the year, during which the number of primary schools and scholars has been more than doubled, must be considered as very successful, especially as the cost to Government under the new scheme is decidedly less than that which was being incurred under the old system. The new schools have not been as yet tied down to any set of rules. The Deputy-Inspector states:—"I have purposely granted this latitude, with a view to make the *gurus* (schoolmasters), sensitive as they are, feel our connection less, and to keep them to a certain extent unfettered in the discharge of their duties. The favour thus shown has not been abused in a single instance; on the contrary, every one of them has worked diligently and with a cheerful heart ever since they came under our notice, and the patronage thus extended to this long neglected class is certainly a move in the right direction, inasmuch as the sympathy of the people in the humbler walks of society is likely to be enlisted on our side for thus advancing the cause of popular education."

The primary scholarship examination was conducted by the District School Committee, and the ten scholarships allotted to the District were awarded to the best pupils, care being taken that not more than one scholarship was given to a *páthsálá*. The subjects for examination were: (1) reading and writing in the vernacular of the District; (2) written and mental arithmetic; (3) *bázár* and *zamindári* accounts; and (4) mensuration. From the three estates under the Court of Wards in Rájsháhí District, viz. Táherpur, Jarkatiá, and Puthia, the following sums have been set aside for educational purposes:—(1) Rs. 60-12 per mensem, or £72. 18s. per annum, from the Táherpur estate, for the support of one aided school at Táherpur, another in the District of Malláh, and a third in the District of Dináipur; (2) Rs. 25 per mensem, or £30 per annum, from the Jarkatiá estate for *páthsálás*; (3) Rs. 25 per mensem, or £30 per annum, from the Puthia estate for *páthsálás*.

NORMAL SCHOOLS.—The training school of this District is spoken of very favourably by the District Committee:—"This institution," writes the vice-president, "has been of the greatest service, and its usefulness will continue to increase with the expansion of the *páthsálá* system of education. During the year 1872-73, thirty-eight students were sent out to open new *páthsálás*, or to keep up old ones, and all of them were found quite equal to the work that was entrusted to them. The general result of the last pass examination was not very satisfactory. This is attributed to the school having been hitherto located in a very unhealthy quarter of the District; but as it has been now removed to a healthier site, it is hoped that the school will in future be in a position to compete on equal terms with the sister institutions in other Districts."

There is an aided female normal school in Rájsháhí called the Chandra Náth Female Normal School. Rájá Chandra Náth of Nattor pays to this school a monthly subscription of Rs. 125, or £150 a year, which is supplemented by a Government grant of Rs. 250 per mensem, or £300 a year. This school was opened in October 1868. At the end of 1872-73 it was attended by fifteen adult stipendiary pupils, of whom the most advanced went out under the directions of the Lady Superintendent to teach in the *zanánas* of some of the respectable native gentlemen of the station. The *zanána* teaching, however, is said to have fallen into some disuse, and the subscriptions to have got into arrear. The Inspector is of opinion that although there are great difficulties in the way of female education, yet that most of these difficulties will be surmounted when

we have succeeded in getting a body of qualified mistresses to take charge of girls' schools, and more particularly of *zanána* schools.

GIRLS' SCHOOLS.—There are only two girls' schools in Rájsháhí District—one aided by Government, and the other supported from mission funds. A few girls also attend some of the *páthsálás*. The total number of girls, however, attending school instruction in Rájsháhí in 1872-73 was only 67. The people take little or no interest in the education of their girls, and the Vice-President of the District Committee states that "the only way would perhaps be to set up some schools whose expenses must, for some time at least, be wholly, or in a great measure, borne by Government, and prizes and scholarships must be freely given before we can expect to see people send up their daughters to public schools, or lend anything like a hearty co-operation in the matter." The Deputy-Inspector of the District is of the same opinion. The Inspector, however, suggests that before recourse be had to such measures (which seemed to him to be not altogether free from danger and future evil) for the advancement of female education, the agency of the *páthsálás* should be more largely and more liberally employed than it has heretofore been. It has been found by experience that *páthsálás* succeed in attracting girl pupils more easily than our aided schools do.

SANSKRIT AND ARABIC INDIGENOUS SCHOOLS.—The District School Committee in 1872-73 reported that there were 20 Hindu *tols* in Rájsháhí teaching Sanskrit to 102 Hindu students, and 10 *maktabs* teaching Arabic and Persian to 152 Muhammadan pupils. "These indigenous schools," say the Committee, "are fast dying out; and if allowed to remain in this neglected state, fifty years hence few (if any) of them will exist to tell their history. Both these classes of institutions are useful in their own way, and as such are deserving of some encouragement."

POSTAL STATISTICS.—There has been a considerable increase in the use of the Post-Office within the past few years. Since 1861-62, the earliest year for which trustworthy statistics are available, the total number of letters, newspapers, parcels, and books received at the Rájsháhí Post Office has increased by 44 per cent., or nearly one-half. In 1861-62, the total of letters, newspapers, books, &c., received at the Rájsháhí Post Office was 108,819, which increased in 1865-66 to 123,499, and in 1870-71 to 156,750. The number despatched was 56,352 in 1861-62, and 87,258 in 1865-66. I have not yet succeeded in obtaining the number of letters, &c., despatched from the District Post Office in 1870-71. The total

postal receipts amounted to £806, 14s. 6d. in 1861-62, to £804, 10s. 9d. in 1865-66, and to £1404, 14s. 10d. in 1870-71, exclusive of £68, 1s. 3d., receipts from sales of stamps for official correspondence, which in previous years was included with the general receipts, making a total revenue from the Rájsháhí Post Office in 1870-71 of £1472, 16s. 1d. On the expenditure side of the account the charges of the Post Office have increased from £290, 9s. 5d. in 1861-62, to £454, 12s. 5d. in 1865-66, and to £746, 10s. 2d. in 1870-71. In the latter year, therefore, the postal service of the District resulted in a net cash profit of £658, 4s. 8d. The following table, exhibiting the number of letters, newspapers, books, &c., received at and despatched from the Rájsháhí Post Office, together with the postal receipts and expenditure, for each of the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished to me by the Director-General of Post Offices:—

POSTAL STATISTICS OF RÁJSHÁHÍ DISTRICT FOR THE YEARS 1861–62, 1865–66, AND 1870–71.

	1861–62.		1865–66.		1870–71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters,	91,303	55,220	111,516	85,152	142,073	Materials not received for this column.
Newspapers,	9,271	636	9,458	1,130	11,519	
Parcels,	7,881	496	2,040	918	1,075	
Books,	364	...	485	58	2,083	
Total,	108,819	56,352	123,499	87,258	156,750	
	£ s. d.		£ s. d.		£ s. d.	
Sale of Postage Stamps,	363 5 10		366 19 10		609 10 4	
Cash Collections,	443 8 8		437 10 11		795 4 6	
Total Receipts,	806 14 6		804 10 9		1404 14 10*	
Total Expenditure,	290 9 5		454 12 5		746 10 2	

POLITICAL DIVISIONS.—For administrative purposes, Rájsháhí District is divided into the two following sub-divisions. The population figures are derived from statements 1 A and 1 B to the Appendix to the Census Report of 1872. The Administrative

* Exclusive of receipts from sale of service stamps for official correspondence, which in 1870-71 amounted to £68, 1s. 3d. Service stamps were first introduced in 1866.

statistics are taken from the special report furnished to me by the Collector.

THE SADR OR HEADQUARTERS Sub-division in 1872 contained a total area of 1402 square miles, and a total population of 884,005 souls, residing in 2860 villages or townships, and dwelling in 160,008 houses. Of the total sub-divisional population, 695,396, or 78·7 per cent., are Muhammadans, viz. 345,073 males and 350,323 females; proportion of males in the total Musalmán population, 49·6 per cent. The Hindus number 93,813 males and 89,296 females; total 183,109, or 20·7 per cent. of the total sub-divisional population; proportion of males in total Hindus, 51·2 per cent. The Buddhists are returned at 10 only, viz. 5 males and 5 females. The Christians consist of 56 males and 42 females; total 98; proportion of males in total Christians, 57·1 per cent. The remaining population, consisting of people belonging to other denominations, and not classified separately in the Census Report, is returned at 2852 males and 2540 females; total 5392, or ·6 per cent. of the total sub-divisional population; proportion of males in total "others," 52·9 per cent. Proportion of males of all denominations in total sub-divisional population, 50 per cent. Average density of the population, 631 per square mile; average number of villages per square mile, 2·04; average number of persons per village, 309; average number of houses per square mile, 114; average number of persons per house, 5·5. The sub-division comprises the nine police circles (*thánás*) of Rámpur Beauleah, Godágári, Tánor, Mandá, Bándáikárá, Bághmárá, Putiyá, Charghát, and Lálpur. In 1870-71 it contained a total of eleven magisterial and revenue courts. The Collector returns the cost of the sub-divisional administration in 1870-71 as follows:—Cost of courts and civil administration, Rs. 173,065 or £17,306, 10s.; cost of regular police, Rs. 38,604 or £3860, 8s.; cost of the rural police (*chaukídárs*) paid by the villagers and landholders (estimated), Rs. 116,309, or £11,630, 18s. The District of Rájsháhí was formed in 1793 at the time of the Permanent Settlement, although it had been under British administration for a considerable period previously. The headquarters of the District and usual administrative offices and courts were located at Nattor up to 1825, when the headquarters were removed to Rámpur Beauleah, where they still remain. Rájsháhí was divided into two sub-divisions in 1829.

NATTOR SUB-DIVISION in 1872 contained a total area of 832 square miles, and a total population of 426,724 souls living in 1368

villages or townships, and dwelling in [illegible] houses. Of the total sub-divisional population in 1872, [illegible] males and 164,499 females, total [illegible], or [illegible] per cent. of the whole, are returned as Muhammadans; proportion of males in total Musalmán population, [illegible] per cent. The Hindus are returned as numbering 50,508 males and [illegible] females; total [illegible], or 24·3 per cent. of the sub-divisional population. Buddhists [illegible] Christians, 5 males, no females, total 5. Other denominations not separately classified, [illegible] males and [illegible] females, total [illegible]; proportion of males in total "others," [illegible] per cent. Proportion of males of all denominations in the total sub-divisional population, [illegible] per cent. Average density of the population, [illegible] per square mile; average number of villages per square mile, [illegible]; average number of persons per village, 312; average number of houses per square mile, 104; average number of inmates per house, [illegible]. The sub-division comprises the three police circles (*thánás*) of Nattor, Baraigáon, and Singrá. In 1870-71 it contained two magisterial and revenue courts. The Collector returns the cost of sub-divisional administration in 1870-71 as follows:—cost of courts and general administration, Rs. 11,107 or £1110, 14s.; regular police force, Rs. 9576 or £957, 12s.; rural police (maintained by the villagers and landholders), Rs. 3535 or £353, 10s. I may mention here that the Collector's figures of the cost of the District police do not agree with those of the Inspector-General of Police, which have been given in previous pages of this account. The total District cost of the regular police, according to the Collector, in 1870-71 amounted to £4818, and of the village watch to £11,984, 8s. According to the annual report of the Inspector-General of Police for 1870-71, the total cost of the regular police in that year was £8261, 14s. I am unable to explain the discrepancy. As already stated, Nattor formed the headquarters of Rájsháhí District from 1793 to 1825, in which year the administrative officers were removed to Rámpur Beauleah. Nattor sub-division dates from 1829.

FISCAL DIVISIONS.—The following list of 48 *parganás* or Fiscal Divisions comprised in Rájsháhí District, exhibiting the area in acres and square miles, number of estates, amount of land revenue, &c., of each, together with the subordinate judges' court to which each is subject. As explained at the end of the list, the figures should be looked upon with caution, and as only approximating to correctness.

(1.) AMRUL contains an area of 64,499 acres or 100·78 square

miles; it comprises 49 estates; pays a land revenue to Government of £4606, 4s.; and is situated within the jurisdiction of the subordinate judges' courts at the headquarters town of Rámpur Beauleah and the sub-divisional town of Nattor.

(2.) BÁJURAS: area, 8885 acres or 12·63 square miles; 5 estates; land revenue, £291; subordinate judges' courts at Beauleah and Nattor.

(3.) BÁJURAS MUHABBATPUR: area, 5524 acres or 8·63 square miles; 14 estates; land revenue, £207, 2s.; subordinate judges' courts at Beauleah and Nattor.

(4.) BALIHAR: area, 18,013 acres or 28·15 square miles; 8 estates; land revenue, £391, 12s.; courts at Beauleah and Nattor.

(5.) BÁNDÁIKÁRÁ: area, 9932 acres or 15·52 square miles; 4 estates; land revenue, £597, 6s.; court at Nattor.

(6.) BÁNGÁON JÁGÍR: area, 14,247 acres or 22·26 square miles; 6 estates; land revenue, £1321, 8s.; courts at Beauleah and Nattor.

(7.) BÁNGÁON KHÁLSÁ: area, 33,932 acres or 53·02 square miles; 22 estates; land revenue, £2632; courts at Nattor and Bilmáriá.

(8.) BARBAKPUR: area, 63,747 acres or 99·60 square miles; 39 estates; land revenue, £2644, 2s.; courts at Beauleah and Nattor.

(9.) BARBARIÁ: area, 5713 acres or 8·93 square miles; 6 estates; land revenue, £285, 18s.; court at Nattor.

(10.) BYÁS TAPPÁ: area, 76,054 acres or 118·83 square miles; 78 estates; land revenue, £2326, 18s.; court at Nattor.

(11.) CHÁNDLÁI: area, 59,917 acres or 93·62 square miles; 58 estates; land revenue, £2311, 16s.; court at Beauleah.

(12.) CHÁPILÁ TAPPÁ: area, 249,499 acres or 389·84 square miles; 95 estates; land revenue, £6834, 2s.; courts at Beauleah and Nattor.

(13.) CHÁUGÁON: area, 29,487 acres or 46·07 square miles; 65 estates; land revenue, £1443, 4s.; court at Nattor.

(14.) CHINÁSO: area, 13,185 acres or 20·60 square miles; 37 estates; land revenue, £1036, 14s.; court at Nattor.

(15.) CHHINDÁBÁZU: area, 19,643 acres or 30·69 square miles; 28 estates; land revenue, £1542, 14s.; courts at Beauleah, Nattor, and Bilmáriá.

(16.) DAKSHIN JOAR: area, 13,087 acres or 20·45 square miles; 15 estates; land revenue, £826; courts at Nattor and Bilmáriá.

(17.) DHAMIN: area, 24,198 acres or 37·81 square miles; 43 estates; land revenue, £1704, 4s.; courts at Beauleah and Nattor.

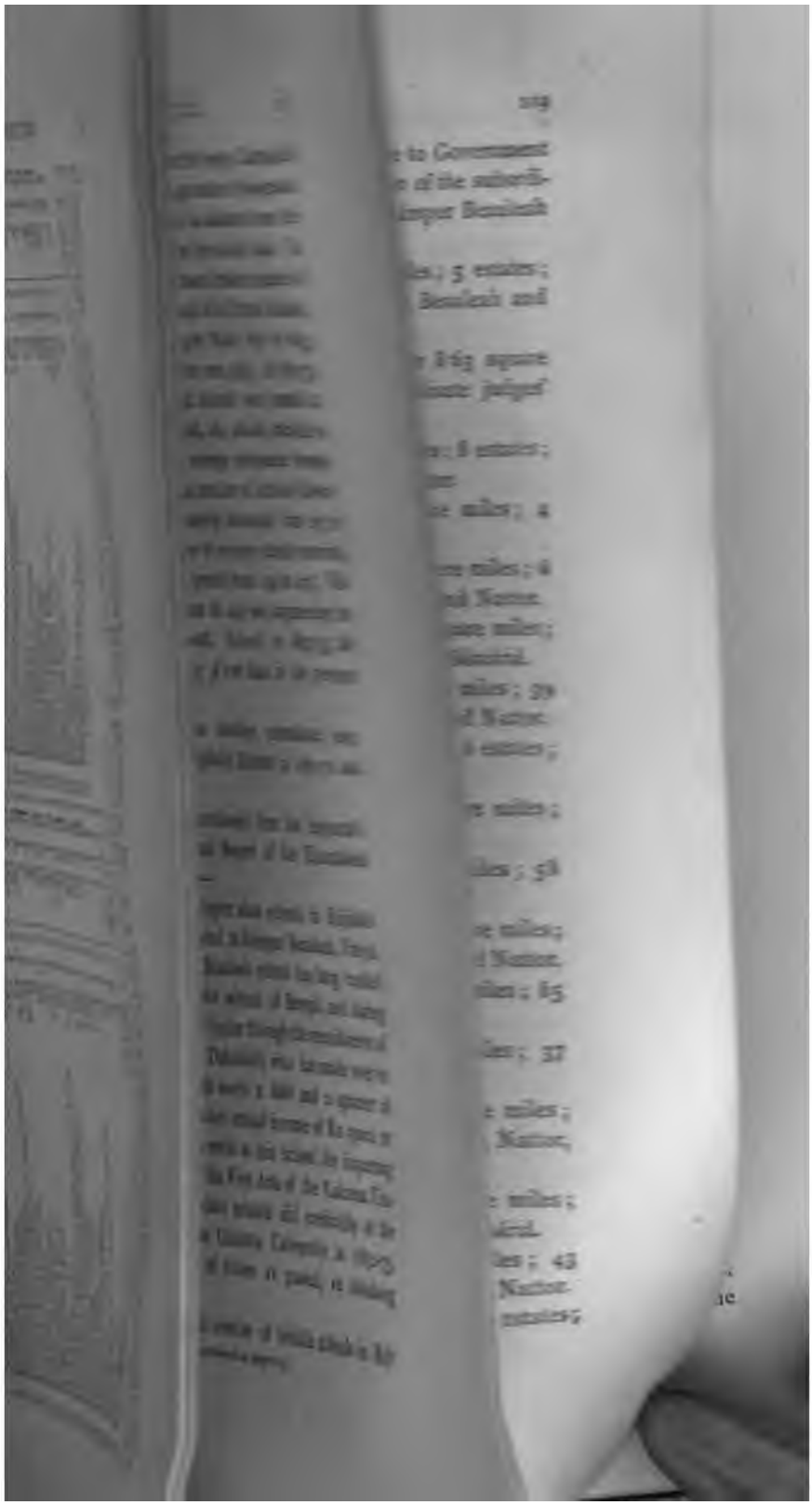
(18.) DIGHÁ: area, 17,526 acres or 27·38 square miles; 23 estates; land revenue, £1357, 14s.; courts at Beauleah and Nattor.

GROSS BALANCE SHEET OF RÁJSHÁHÍ DISTRICT FOR THE YEAR 1793-94.

REVENUE.	Sikká rupees.	£ sterling.
1. Land revenue for current year,	1,230,847 2 0	133,341 15 5¼
2. Land revenue, arrears,	361,839 4 0	39,199 5 0
3. *Abkarí* revenue (excise) for current year,	3,803 5 0	412 0 6¼
4. *Abkarí* revenue, arrears,	297 3 0	32 3 11
5. *Takáví* (agricultural advances) repaid,	6,793 12 0	735 19 9½
6. *Díwání* deposits,	70 14 0	7 13 6¾
7. Assessed police tax,	25,377 0 0	2,749 3 6
8. Profit and loss,	792 9 0	85 17 2½
9. Revenue deposits,	1,285 15 0	139 6 2¾

EXPENDITURE.	Sikká rupees.	£ sterling.
1. Revenue remittance,	1,138,226 2 0	123,307 16 7¼
2. Board of Trade remittance,	271,685 8 0	29,432 11 11
3. Provincial Court of Judicature,	58,475 15 0	6,334 17 10½
4. Provincial Court of Judicature, extraordinary charges,	14,772 11 0	1,600 7 5¾
5. Police,	34,443 13 0	3,731 8 3
6. Pensions,	725 4 0	78 11 4½
7. *Mushahárá* of Rání Bhawání,	4,000 0 0	433 6 8
8. Dead Stock,	31,726 3 0	3,437 0 0¾
9. *Dák* Establishment,	382 3 0	41 8 1
10. Botanical garden,	150 0 0	16 5 0
11. Transport of Treasure,	802 12 0	86 19 3½
12. *Sayer* Compensation,	1,581 1 0	171 5 7½
13. Charges of Collections,	30,283 10 0	3,280 14 6¼
14. *Mufassal tentdárí* Establi[illegible]		

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN RÁJSHÁHÍ DISTRICT FOR THE YEARS [illegible]



(19.) GANGÁRÁMPUR: area, 7082 acres or 11·06 square miles; 20 estates; land revenue, £296, 6s.; court at Nattor.

(20.) GAYHÁTÁ: area, 6610 acres or 10·33 square miles; 11 estates; land revenue, £297, 16s.; court at Beauleah.

(21.) GOPINÁTHPUR: area, 5927 acres or 9·26 square miles; 36 estates; land revenue, £197, 2s. od.; court at Beauleah.

(22.) GOVERHÁT: area, 37,276 acres or 58·24 square miles; 43 estates; land revenue, £2266, 10s. od.; courts at Beauleah and Nattor.

(23.) GOVINDPUR: area, 46,330 acres or 72·39 square miles; 52 estates; land revenue, £287, 0s. od.; courts at Beauleah and Nattor.

(24.) HÁNDIÁL: area, 13,416 acres or 20·96 square miles; 5 estates; land revenue, £620, 14s. od.; courts at Beauleah and Nattor.

(25.) HUZURPUR: area, 15,229 acres or 23·80 square miles; 24 estates; land revenue, £906, 0s. od.; court at Beauleah.

(26.) ISLÁMPUR: area, 1627 acres or 2·54 square miles; 5 estates; land revenue, £100, 18s. od.; court at Nattor.

(27.) JAHÁNGIRÁBÁD: area, 184 acres or ·29 square miles; 1 estate; land revenue, £5, 16s. od.; court at Bilmáriá.

(28.) JIÁSINDHU: area, 76,612 acres or 119·70 square miles; 20 estates; land revenue, £3610, 2s. od.; court at Beauleah.

(29.) KÁLIGÁON: area, 41,105 acres or 64·22 square miles; 25 estates; land revenue, £1450, 12s. od.; court at Nattor.

(30.) KÁLIGÁON KÁLISAPHÁ: area, 52,357 acres or 81·81 square miles; 24 estates; land revenue, £4346, 12s. od.; courts at Beauleah and Nattor.

(31.) KASIMPUR: area, 4482 acres or 7·00 square miles; 3 estates; land revenue, £271, 16s. od.; court at Nattor.

(32.) KATAR MAHAL: area, 130,714 acres or 204·24 square miles; 180 estates; land revenue, £6774, 14s. od.; court at Nattor.

(33.) KÁZIHÁTÁ: area, 18,762 acres or 29·32 square miles; 6 estates; land revenue, £440, 4s. od.; court at Beauleah.

(34.) KHÁS TÁLUK: area, 4400 acres or 6·87 square miles; 2 estates; land revenue, £313, 2s. od.; court at Beauleah.

(35.) KUSAMBÍ TAPPÁ: area, 24,479 acres or 38·25 square miles; 37 estates; land revenue, £2957, 6s. od.; court at Nattor.

(36.) LÁSHKARPUR: area, 297,868 acres or 465·42 square miles; 290 estates; land revenue, £24,424, 18s. od.; courts at Beauleah, Nattor, and Bilmáriá.

(37.) MÁLANCHI: area, 6744 acres or 10·54 square miles: 23 estates; land revenue, £219, 4s. od.; courts at Beauleah and Nattor.

(38.) MEHMANSHAHI: area, 7035 acres or 10·99 square miles; 2 estates; land revenue, £371, 4s. od.; court at Nattor.

(39.) MUHAMMADPUR: area, 41,491 acres or 64·83 square miles; 56 estates; land revenue, £3662, 4s. od.; courts at Beauleah and Nattor.

(40.) NIZÁMPUR: area, 125 acres or ·20 square miles; 2 estates; land revenue, £2, 8s. od.; court at Beauleah.

(41.) PRATÁPBÁJU: area, 19,270 acres or 30·11 square miles; 2 estates; land revenue, £481, 18s. od.; court at Beauleah.

(42.) ROKANPUR: area, 48,240 acres or 75·37 square miles; 2 estates; land revenue, £1848, os. od.; court at Beauleah.

(43.) SIRSÁBÁD: area, 556 acres or ·87 square miles; 1 estate; land revenue, £25, os. od.; court at Beauleah.

(44.) SONÁBÁJU: area, 115,380 acres or 180·28 square miles; 89 estates; land revenue, £3853, 14s. od.; court at Nattor.

(45.) SUJANAGAR: area, 11,130 acres or 17·39 square miles; 24 estates; land revenue, £680, 8s. od.; courts at Beauleah and Nattor.

(46.) TÁHERPUR: area, 82,944 acres or 129·60 square miles; 43 estates; land revenue, £5401, 18s. od.; courts at Beauleah and Nattor.

(47.) TÁRÁGUNIA: area, 647 acres or 1·01 square miles; 18 estates; land revenue, £59, os. od.; courts at Beauleah and Bilmáriá.

(48.) TEGACHHI: area, 51,824 acres or 80·97 square miles; 96 estates; land revenue, £4367, 18s.; courts at Beauleah and Nattor.

The statistics thus furnished by the Board of Revenue exhibit the total area at 2962·70 square miles, comprising 1704 estates, and paying a total Government land revenue of £102,900, 1s. od. The figures in the foregoing list, however, must be accepted with caution, as the totals do not absolutely agree with those obtained from more trustworthy sources. Moreover, it is not stated in the Board of Revenue's statistics to what year the figures refer. According to the latest return I have received from the Surveyor-General, the present area of the District is 2360·82 square miles. The Report on the Land Revenue Administration of Bengal for 1870-71 shows that in that year the District was composed of 1721 estates, the "current demand" of land revenue being £103,456, 10s. od.

MEDICAL TOPOGRAPHY: CLIMATE.—The Climate of Rájsháhí is substantially the same as that of the other Districts of Lower Bengal. The seasons may be divided into three: cold, hot, and rainy. The

cold season commences about the first week in November, and continues until the middle or end of February; the hot months last from the end of February till about the middle of June, when the south-west monsoon ushers in the rainy season, lasting until October. The Civil Surgeon reports the average temperature for each month of the year 1868 to have been as follows:—January, 62·5°; February, 65·5°; March, 71·5°; April, 85°; May, 84·5°; June, 84·5°; July, 85·5°; August, 87°; September, 89°; October, 81·5°; November, 74·5°; and December, 68°. Average mean for the year, 78·3°. The average rainfall of the District for the last ten years is 62·19 inches. The Meteorological Department returns the following as the total monthly rainfall at the Civil Station of Rámpur Beauleah in 1871:—January, *nil;* February, 0·02 inches; March, 0·89 inches; April, 0·24 inches; May, 5·51 inches; June, 16·07 inches; July, 21·99 inches; August, 15·74 inches; September, 10·41 inches; October, 0·64 inches; November and December, *nil;* total rainfall for the year, 71·51 inches. In the following year, 1872, the total monthly rainfall was returned as follows:—January, *nil;* February, 2·37 inches; March, 0·06 inches; April, 1·00 inches; May, 2·71 inches; June, 6·74 inches; July, 10·37 inches; August, 4·94 inches; September, 15·48 inches; October, 10·41 inches; November and December, *nil.* Total rainfall for 1872, 54·08 inches, or 8·11 inches less than the average of the previous ten or twelve years.

Diseases.—The diseases endemic to Rájsháhí are those most commonly met with in other Districts of Lower Bengal:—viz., fevers, both remittent and intermittent; hepatic affections; splenic enlargements; dysentery and diarrhœa. Elephantiasis is not common, nor is bronchocele, although a few cases of the latter are met with in the country to the east of Nattor. Cholera occurred rather extensively in some parts of the District in 1869, but nowhere in an epidemic form. The year 1871 was a particularly unhealthy one; cholera is reported as having been present almost throughout the year. Fevers and smallpox were also present in an epidemic form. The following year, 1872, on the other hand, is reported as having been one of the healthiest on record.

The numerous religious-trading fairs held at various seasons of the year in the larger towns and villages, are frequently the cause of an outbreak of epidemic cholera or some other disease. Thousands of people are crowded together at these places in the midst of filth and abominations of every sort, without the slightest attention to sanitation; and invariably some of the pilgrims or traders attending

are afflicted with some form of contagious disease. The most numerously attended of these fairs are the following:—(1) at Mandá in the month of Chaitra; (2) at Khetur near Bargáchhí in the month of Kartik; (3) at Budpárá near Lálpur police station (*thánd*), on the occasion of the *diwálí* festival; (4) at Kasímpur in the Singrá police circle, lasting for a fortnight; (5) at Táherpur, on the occasion of the *rath játrá* or car festival of Jagannáth; (6) at the police station of Godágári, chiefly frequented by Muhammadans; (7) at Bághá, on the occasion of the 'Id, a Musalmán festival.

The Principal Vegetable and Mineral Drugs which form the pharmacopœa of the *kabiráj* or Hindu native medical practitioner are the following:—(1) *Baukosh* (Adhatoda Vasica), an antispasmodic. (2) *Bel* (Ægle marmelos)—the unripe fruit is used to check diarrhœa; the ripe as a laxative. (3) *Ghrita kumarí* (Aloe Indica), a purgative and demulcent. (4) *Amba tita* (Andrographus paniculata), a tonic and carminative. (5) *Siál kanta* (Argemone Mexicana). (6) *Ishán múl* (Aristolochia Indica). (7) *Dad mardan* (Cassia alata). (8) *Mandár* (Calotropis gigantea). (9) *Gánjá* (Cannabis Indica). (10) *Golanchá* (Cocculus cordifolius). (11) *Lalitápát* or jute (Corchorus olitorius). (12) *Mimsa sij* (Euphorbi lingularia). (13) *Hálím* (Zepidium sativum). (14) *Pudiná* (Mentha sativa). (15) *Lal chita* (Plumbago rosea); and (16) *Chita* (Plumbago Zeylanica)—both used for procuring abortion. (17) *Patal* (Trichosanthes dioica). (18) *Bhánt* (Clerodendron viscosum).

Medical Charities.—The following table illustrates the relief afforded by the Charitable Dispensaries in the District in the year 1872, with the proportion of the cost borne by Government, together with the amount contributed by private subscriptions or from other local sources.

The following paragraphs exhibit in fuller detail the amount of medical relief afforded by the charitable institutions quoted in the foregoing. The information is obtained from the "Report on the Charitable Dispensaries under the Government of Bengal," for the years 1871 and 1872.

The Rámpur Beauleah Dispensary (established in 1863) receives Government aid to the extent of the native doctor's salary, £72 per annum, and the supply of European medicines and instruments. The remaining funds are furnished from the proceeds of an endowment made by the late Rájá Prasanná Nath Rái, *zamíndár* of Dighá Putiyá, supplemented by local subscriptions. The dis-

[*Sentence continued on page* 125.]

MEDICAL CHARITIES OF RÁJSHÁHÍ DISTRICT IN 1872.

Dispensaries.		Indoor Patients.							Outdoor patients.		Operations.		Income	Expenditure		
		Total treated.	Cured or relieved.	Not improved or ceased to attend.	Died.	Remaining at end of year.	Percentage of deaths to treated.	Daily average of sick.	Total treated.	Average daily attendance.	Capital.	Minor.	Total income excluding value of European medicines supplied by Government free of charge	Government medicines supplied free of cost, &c.: also establishment of the Beauleah Dispensary paid by Government	Paid from other sources	Total expenditure
													£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Rámpur Beauleah Dispensary, . .	1863	277	208	21	41	7	14·80	13·37	2955	38·34	15	17	113 0 0	95 14 0	118 14 0	214 8 0
2. Nattor Branch Dispensary, . . .	1851	100	72	13	13	2	13·00	5·87	3750	31·27	29	157	157 8 0	22 14 0	171 14 0	194 8 0
3. Karachmáriá Bran. Dispensary, . .	1869	...	...	...	...	...	...	...	1093	16·70	1	28	66 0 0	16 10 0	66 0 0	82 10 0
4. Putiyá Branch Dispensary, . . .	1860	15	12	...	3	...	20·00	·53	2644	39·65	4	130	113 2 0	19 16 0	113 2 0	132 18 0
5. Lálpur Branch Dispensary, . . .	1867	25	16	8	...	1	...	1·56	857	11·21	3	...	112 0 0	10 4 0	112 0 0	122 4 0
Total . . .		417	308	42	57	10	13·63		11299		52	332	561 10 0	164 18 0	581 10 0	746 8 0

[*Sentence continued from page* 123.]

pensary building is well constructed, and has ample accommodation. In 1871, the total number of indoor patients treated in the hospital amounted to 195, of whom 132 were cured or relieved; 10 were not improved or ceased to attend; 36 died; and 17 remained in the hospital at the close of the year; average daily number of sick, 10·35. The outdoor patients receiving treatment in the same year amounted to 2900, the average daily attendance being 33·71. In the following year (1872) the figures of relief were as follows:—total indoor patients treated, 277; cured or relieved, 208; not improved or ceased to attend, 21; died, 41; remaining in hospital at the end of the year, 7; average daily number of sick, 13·37. The outdoor patients numbered 2955 in 1872, the average daily attendance being 38·34. This institution gave liberal relief during the outbreak of fever and cholera in 1871.

NATTOR BRANCH DISPENSARY (established in 1851) receives Government aid only to the extent of the gratuitous supply of European medicines and instruments. The requisite funds for the maintenance of the dispensary are provided partly out of the same endowment as the Beauleah dispensary and partly by local subscriptions. The building is described as damp and unsuitable for the purpose to which it is applied; a new building is urgently required. In 1871, the total number of indoor patients treated was 104; cured or relieved, 54; not improved or ceased to attend, 22; died, 25; remaining in hospital at the end of the year, 3; average daily number of sick, 4·76. The outdoor patients receiving treatment in the same year amounted to 3645, the average daily attendance being 24·44. In the following year (1872), the figures of medical relief were as follow:—total indoor patients treated, 100; cured or relieved, 72; not improved or ceased to attend, 13; died, 13; remaining in hospital at the end of the year, 2; daily average number of sick, 5·87. The outdoor patients in 1872 numbered 3750; average daily attendance, 31·27. The dispensary committee contributed very liberally from the Prasanná Náth endowment fund for the relief of the sufferers from fever and cholera, by sending out supplies of medicines and medical aid to the villages.

KARACHMÁRIÁ BRANCH DISPENSARY (established in 1869) receives Government support in the shape of a supply of medicines and surgical instruments, the current expenses of the institution being defrayed by two wealthy *zamíndárs*, Bábus Ráj Kumár Sarkár and Debendrá Náth Tagore. This institution gives only outdoor relief.

It is situated in a part of the country which in consequence of a succession of *bils* or marshes is cut off from land communication and outside medical assistance for about seven months in the year. The building is well constructed, and contains separate rooms for prescribing for patients, for examining them, for dispensing medicines, and for female patients. Great interest in the working of the institution is taken by the local landholder. In the year 1871, outdoor medical relief was afforded to 1549 patients, the average daily attendance being 19·42. In 1872, 1093 patients were treated; average daily attendance, 16·70.

PUTIYÁ BRANCH DISPENSARY (established in 1860).—This institution is furnished gratuitously with a supply of medicines and surgical instruments by Government, the current expenses being defrayed by Bábu Páres Náráyan Rái, *zamíndár* of Putiyá. This dispensary is situated in a thickly-populated village, and confers much good upon the people. In 1871, the number of patients receiving indoor treatment amounted to 37; relieved or recovered, 33; not improved or ceased to attend, 2; died, 2; remaining in hospital at end of the year, 0; daily average number of sick, 1·90. The outdoor patients receiving treatment in the same year amounted to 2355; average daily attendance, 40·16. In the following year (1872) the figures of medical relief were as follow:—total indoor patients treated, 15; cured or relieved, 12; died, 3; daily average number of sick, ·53. The total outdoor patients treated in 1872 amounted to 2644; average daily attendance, 39·65.

LÁLPUR BRANCH DISPENSARY (established in 1867). This institution is also supported from the Putiyá estate, Government supplying medicines and surgical instruments. Its usefulness is also conspicuous, as it is situated in a tract which lies at a distance from any other medical aid. In 1871, the total number of patients receiving indoor relief amounted to 23; relieved or recovered, 11; not improved or ceased to attend, 9; died, 1; remaining in hospital at the end of the year, 2; daily average of sick, ·85. The outdoor patients receiving treatment in the same year amounted to 942; daily average attendance, 14·21. The figures for the next year, 1872, were as follow:—total indoor patients treated, 25; relieved or recovered, 16; not improved or ceased to attend, 8; died, 0; remaining in hospital at end of the year, 1; daily average number of sick, 1·56. The total outdoor patients treated in 1872 amounted to 857; daily average attendance, 11·21.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF BOGRA.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF BOGRÁ.[1]

BOGRÁ (*Bagurá*), the central of the Eastern Districts of the present Rájsháhí Kuch-Behar Division, is situated between 24° 30′ and 25° 18′ north latitude, and between 88° 55′ and 89° 48′ east longitude. It contains a total population, as ascertained by the Census of 1872, of 689,467 souls, and a total area, after recent transfers and boundary rectifications, of 1491 square miles. The principal town, which is also the Administrative Head-quarters of the District, is Bográ (Bagurá), situated on the west bank of the Karátoyá river, in 24° 51′ north latitude and 89° 26′ east longitude.

BOUNDARIES.—Bográ is bounded on the north by the Districts of Rangpur and Dinájpur; on the east by the river Dáokobá or Konái, as the Brahmaputra is locally designated, down to the union of the Manás with that river, where the boundary crosses to the east of the Dáokobá, by the Maimansinh District, and finally, recrossing the Dáokobá, by the north-eastern corner of Pábná District; on the

[1] This Account is chiefly derived from the following sources:—(1) Answers to the Five Series of Questions addressed to the District Officers. (2) A Special Report by the Collector on the Fishes of the District. (3) Bengal Census Report, 1872, with subsequent District Compilation by Mr C. F. Magrath, C.S. (4) A Special Report by the Collector, Mr Bignold, C.S., on the operations connected with the taking of the Census, and on the Village Officials. (5) The Annual Administrative Report of the Collector for 1872–73. (6) The Report of Major Sherwill, Revenue Surveyor, 1863. (7) A Report on the Land Tenures of Bográ District by Bábu Chandra Maitra, Deputy-Collector, 1874. (8) Report by the Collector on the Rates of Rent prevailing in the District, 1872. (9) A succession of Reports, Official Minutes, and Fortnightly Narratives dealing with the Famine of 1874. (10) MS. materials compiled by Dr Buchanan-Hamilton.

south by the Districts of Pábná and Rájsháhí; and on the west by the Districts of Rájsháhí and Dinájpur.

JURISDICTION.—The District of Bográ is of recent formation, as compared with the great Districts by which it is surrounded, dating only from the year 1821. It was found necessary at that time to provide additional facilities for the administration of criminal justice in the outlying eastern police divisions of Dinájpur, Rangpur, and Rájsháhí, which had gained a notoriety for *dákáití*, or gang-robbery, and other crimes of violence. The operations of numerous Europeans, who had settled along the rivers in the east of the District as indigo and silk planters, also required supervision. With these objects, the *thánás* or police divisions of Lálbázár, Khetlál, and Bádalgáchhi were taken from Dinájpúr; Gobindganj and Díwánganj from Rangpur; and Bográ, Adamdíghi, and Naukhíla from Rájsháhí. These were all united to form the new *zilá* or District of Bográ, the criminal jurisdiction within which was vested in a new official, called the Joint-Magistrate of Bográ. In 1832, Bográ became a revenue-receiving centre for about half the area of its Magisterial jurisdiction, and the duties of a Deputy-Collector were added to those of the Joint-Magistrate. In September 1839, the new District received a further accession to its size by the transfer of the police division of Ráiganj from Rájsháhí. The anomalous condition of the revenue jurisdiction now began to draw attention. Many estates in the east of Bográ, on the banks of the Brahmaputra, paid their revenue into Rámpur Beauleah, the Civil Station of Rájsháhí, eighty miles off; whilst others, situated only twelve miles south from the Bográ head-quarters, were required to pay their revenue into Maimansinh Treasury, nearly as many miles to the

(11) Report by the Jute Commission, 1873. (12) Return of Area, Latitudes, and Longitudes, furnished by the Boundary Commissioner. (13) Annual Reports of the Inspector-General of Police. (14) Annual Reports of the Inspector-General of Jails, with Special Jail Statistics for the years 1857-58, 1860-61, and 1870, compiled in his office. (15) Annual Reports of the Director of Public Instruction, with Special Statistics compiled for the years 1856-57, 1860-61, and 1870-71. (16) Postal Statistics for 1861-62, 1865-66, and 1870-71, furnished by the Director-General of Post-Offices. (17) Income-Tax Report for 1871-72. (18) Parganá Statistics printed by the Board of Revenue. (19) Medical Report furnished by the Civil Surgeon of the District. (20) Annual Reports of the Meteorological Department. (21) Annual Reports on the Charitable Dispensaries of Bengal. (22) Miscellaneous Communications from the District Officers, and the materials supplied by the Local Records, supplemented by personal inquiries.

east on the other side of the great river. The cause of these manifest anomalies, which have not yet been entirely removed, is to be found in the gradual character of the process by which Bográ has grown to independence. When a Deputy-Collector was first appointed to the District, it was decided by the Board of Revenue that he should only collect the revenue of such estates as lay entirely within his former Magisterial jurisdiction; while the owners of all other estates affected by the change were allowed the option of paying their entire revenue to their old Collectorates. In all other respects, the fiscal authority of the Deputy-Collector was made coextensive with that which he had before exercised as Joint-Magistrate. It would seem that the choice thus permitted to the *zamíndárs* was inconsiderately made use of; for in subsequent years they began to petition that their estates might be altogether assigned to Bográ. Disputes, also, continually arose with regard to the proper venue in revenue and rent suits.

The local officers, in repeated letters, pressed the hardship of the case upon the attention of the Government; and on the 6th November 1850, the Deputy-Governor of Bengal sanctioned the transfer to Bográ of 549 estates from the Collectorates of Rangpur, Dinájpur, Pábná, Maimansinh, and Rájsháhí, paying a total revenue of £8705, 8s. 7d. Before this time, only 287 estates were borne on the Bográ revenue roll, with, however, the comparatively large rental of about £20,000. Useful though this measure was in the way of making the criminal and revenue jurisdictions coincide, it was anything but complete. There were still a number of estates lying altogether within the Magisterial limits of Bográ, paying a revenue of £12,262, 15s. 10d., which the proprietors wished to continue to pay into other Treasuries. The principle followed in their case was in accordance with the opinion of Mr Ricketts, of the Revenue Board, as stated in the following minute:—"I would not abrogate the option hitherto allowed, especially as it is more convenient that the money should be paid at Rájsháhí, and may lie at some of the other Treasuries; but the *tauji* accounts should be kept at Bográ, and the estates should be regarded in every respect as portions of that District; and should the proprietors at any future period desire to pay at Bográ, they should be allowed to do so without any further reference. Intimation of payments made, should be sent weekly from each of the five Treasuries to Bográ, to be credited in the Treasury and *tauji* accounts, and under the same date debited as a remittance to the Treasury into which they were actually paid." In after-years

many of these estates began to pay directly into the Bográ Treasury; but this was a matter of far less consequence than the declaration that they were to be regarded in every respect as portions of Bográ District.

At this time, the area of Bográ District was at its largest. The subsequent history of the changes of jurisdiction narrates its gradual contraction, by the transfer of various police circles and villages to the neighbouring Districts. Soon after 1850 the greatly increased size attained by the rivers Jamúná and Dáokobá, in consequence of changes in the course of the Brahmaputra, drew attention to the difficulty of exercising proper criminal supervision over those parts of Bográ District on the eastern bank of these rivers. Mr Mills, a Judge of the Sadr Díwání Adálat, was deputed to make a local inquiry in the end of 1853; and by orders of the Government of India in the Home Department of the 12th January 1855, the Jamúná and Dáokobá were made the eastern boundary of the District. In 1861 some alterations were made in the south of the District, and several villages transferred, on the suggestion of the Boundary Commissioner, to Rájsháhí, in order to make the petty river Bhádáyá the boundary in that direction. On the 16th March 1868, the police centre of Lálbázár was removed to Pánchbíbí, in consequence of the unhealthiness of the former village. About the same time, that is, on the 20th March, the police centre of Naukhilá was abandoned for the village of Sháriákándí, because of the difficulty of obtaining water at Naukhilá owing to the silting up of the Manás river, on which it was situated. In 1869 there were further modifications made in the southern boundary, particularly towards the south-east, in order to make the Ichhchámatí river the boundary between the Ráiganj police division and Pábná District. The orders directing these changes were made by notification of the 4th October of that year. But Bográ District suffered its greatest reduction in 1871, when, by notification of the 12th August, the police division of Gobindganj in the north was transferred to Rangpur, and the police division of Ráiganj in the south was transferred to Pábná. The orders with regard to Gobindganj were not carried out in their entirety, and it was found necessary to re-transfer back 160 villages from that police division, 102 of which were attached to Sháriákándí, 9 to Bográ, and 47 to Síbganj *tháná*. In the Gazette of the 11th September 1872 the transfer was also notified of 39 villages from Maimansinh to Bográ, which were attached to police division Sháriákándí. About two years

previously the *tháná* of Síbganj had been, for financial reasons, reduced to an outpost of *tháná* Bográ. The accession of 58 new villages to the latter was considered to make its area excessive, and Síbganj was re-erected into an independent police division. In 1868 the fiscal jurisdiction was again made the subject of inquiry, in order to bring it into coincidence with the Magisterial boundaries. Up to the present, however, interchanges have taken place only between Bográ and Maimansinh, and between Bográ and Pábná. The village transfers in this instance were attended with confusion, owing to the circumstance that at the same time a transfer of 275 villages from Maimansinh to Pábná was being effected. Of these, 90 had been transferred to Bográ in 1869. In 1874 these villages were removed from the Bográ list to that of Pábná. The Collector of Bográ thus describes the fundamental cause which has given rise to so much perplexity:—"Large portions of the District of Bográ were surveyed with the neighbouring Districts of Maimansinh, Dinájpur, and Rájsháhí; and the survey papers of those portions appear to have been deposited in the Collectorates of those Districts, the reason being that the portions in question consisted of estates which paid their revenue into those Collectorates." The present officiating Collector informs me that he cannot trust the *mauzáwár*, *mahalwár*, and *dehalbandí* or village and estate registers. In order to ascertain what was the amount of revenue at the present time paid into other Treasuries by estates situated in Bográ, I addressed the Collectors of all the surrounding Districts. None gave me accurate information, and all assured me it was most difficult, if not impossible, to do so.

In 1859 the Joint-Magistracy and Deputy-Collectorate was raised to the grade of a Magistracy and Collectorate, and Bográ thus definitely constituted an independent District.

THE GENERAL ASPECT OF THE DISTRICT is one common to nearly all the Districts of Lower Bengal—a great plain, unbroken throughout its whole extent by a single natural rising ground or hill. It escapes being an absolute dead level only by a slight declination, amounting in the whole length of the District to a few feet, from the north-west towards the south and south-east. Its configuration may be described as a rhombus, whose major axis lies north-west and south-east, and whose southern corner is wanting. The rivers Karátoyá and Phuljhur divide it longitudinally, north and south, into two portions, whose characteristics are very distinct. The eastern, which is the smaller, containing somewhat

less than two-fifths of the entire area of the District, may be regarded as forming part of the valley of the Brahmaputra. It is generally low-lying, and is intersected by numerous *kháls*, or natural drainage channels, and *jhils*, or shallow swamps and marshes. It is subject to yearly inundation from the overflow of the Brahmaputra, the Bangálí, and the Kátákhálí, which last river now brings down the drainage of much of Rangpur which formerly passed southward, without flooding, by the wide bed of the Karátoyá. The results of this change of drainage are still observable in the water-logged condition of much of the country between these two rivers, marshy land being predominant in the north-east of Bográ police division. The soil is of a whitish colour, and is known locally as *palí*. There is little jungle, and few trees, except on *chars* or sandy islands and accretions on the banks of the Dáokobá, where a stunted species of *jhau* tree (Tamarix dioica) is found. Rice and jute are produced in great quantities, and oil-seeds in the north of Shárián-kándí police division. During the rainy season every part of this tract is accessible by water, and at that time its traffic is most active. During the cold weather and the greater part of the dry and hot season, the Bangálí is navigable for boats of considerable size; and commercial transactions in the many *háts*, *bázárs*, or markets situated on it are scarcely interrupted from the want of water-carriage, as is the case on all the other rivers of the District.

The western portion of the District presents a marked contrast to the eastern. It is well wooded, dense scrub jungle being found in parts, and is generally above flood level. Its soil, of the kind locally known as *khiár*, is a hard, compact clay, resting on sand, and of reddish colour, thus presenting some of the characteristics of the old Tertiary formation of more western Districts. Along its eastern boundary, and chiefly where it is watered by the Jamúná, the two above-mentioned strata are overlaid by an alluvial deposit, never of great thickness except on the banks and beds of rivers. The occurrence of this soil, here also called *palí*, is due to the overflow of the Atrái, which as late as Rennell's time (A.D. 1781) was the main channel of the Tístá, and then carried the drainage of most of the country between Purniah and Rangpur, and of a large part of the Nepál mountains. This tract is no longer flooded, but is covered with thick underbrush, together with a considerable number of large trees, chiefly *sál* and *sissu*. The latter have of late years become scarce all over the District, in consequence of careless cutting, but there are evident traces of large *sál* forests in

Pánchbíbí and Sherpur police divisions. A very good idea of the relative firmness of the two soils, *palí* and *khiár*, is afforded by the manner of digging wells in use in the two tracts. In *palí* land a well is lined with earthenware rings or cylinders about eighteen inches high, which fit into one another, and prevent the earth falling in from above and choking up the well. In *khiár* land the well is dug straight down without any such artificial contrivances, the natural tenacity of the soil preventing the earth from slipping. Moreover, a brick flooring and wall may be built round the well's mouth without forcing in the sides by their weight.

The *khiár* land round Bográ town is rendered peculiar by the raised plots or strips of land on which the mulberry is cultivated. The amount of the land from which the earth is drawn for raising these plots is not less than that under cultivation. The plots or strips are rarely more than ten to fifteen feet wide and three to six feet high. The excavations lie longitudinally between the strips, and with the raised ground form the most difficult land for riding possible.

THE RIVER SYSTEM.—The rivers of Bográ, so far as they can be regarded as a system at all, form a part of what may be called the Atrái tributary system of the Brahmaputra, consisting of the Phuljhur, Karátoyá, Nágar, and Jamúná, with their affluents. These rivers flow through, and belong to, the western portion of the District. Their course is, with such allowances as must be made for bends and windings, nearly uniformly north and south. The rivers of the eastern part, with the exception of the Bangálí, are rather drainage channels, which, from their size and occasional length, are called rivers, and have to be classed in the river system of the District.

THE BRAHMAPUTRA.—The reach of this river which begins at the extreme north-east of the District and stretches down to the confluence of the Manás, is locally called the Dáokobá or Hatchet-cut River, and the name has come to be applied by the common people to the whole length of the river in this District. Tradition relates that the Brahmaputra once followed a very different course from the one it now pursues, that it was led into its present bed by a peasant's cutting a small channel in its bank with a *dáo* or hatchet in order to catch the fish the inflowing water might bring, and that the little cut grew into a great break, through which ultimately the whole body of the river found its way. Though there is much improbability in the story that this small beginning was the cause of the entire deviation

of the Brahmaputra from its former course, any one who has seen the action of floods on the friable soil of Eastern Bengal will allow that there is an element of possibility in it. The Dáokobá reach is a clear open piece of water, with very few sandbanks in it, and is the finest part of the river in this District. South from where the Manás joins it, it is sometimes broken into as many as four channels, interlacing between sandy banks or islands, often of considerable size. Opposite the old police station of Naukhilá it is not less than four miles wide, even in the hot weather, including three islands, two of which contain an area of not less than ten square miles each. These islands or *chars* are constantly shifting, being formed of fine sand, which the least wind raises. In the spring, when a breeze always prevails, a haze caused by the sand suspended in the air hangs over the whole of the river banks, making it difficult to see any distance inland. The islands are quite valueless, as no vegetation grows on them, the only sign of life they occasionally afford being a fisherman's hut, put up temporarily with a few mats and bamboos whilst he is watching his nets. There are no considerable villages or markets on the Bográ bank of the Brahmaputra, the principal trading centres in that part of the District lying at some distance inland on the minor rivers, Bangálí, Manás, and Halhaliá. This is due to the constant fear of a change of course in the river, which might leave a village a mile inshore one year or swallow it up the next. The latter contingency is now, and has been for some years, the more probable, as the river is steadily working westwards at the rate of one to two hundred yards every year. A considerable part of the bank on the Bográ side is rendered dangerous by quicksands. The Brahmaputra is navigable not only for the largest native boats, but also for steamers, which communicate by this route in large numbers, and at all seasons of the year, with Goálpárá and the other Assam stations.

All the other rivers of the Bográ District are, as I have said, indirectly tributaries of the Brahmaputra, falling as they do into the Atrái, which itself flows into the Brahmaputra in the District of Pábná, twelve miles north of the confluence of that river with the Ganges at Goálandá. First premising that the Atrái passes through no part of Bográ, but that from the direction of its course southwards along the western frontier of the District, and then eastward not far from its southern boundary, it is the natural recipient of all the waters of the District, the following tabular form may be taken as illustrating the internal river system of the District of Bográ :—

Atrái { Jamúná { Tulsígangá } Hárábatí ; Irábatí ; Nágar ; Phuljhur { Halhaliá ; Karátoyá } { Bangálí ; Manás } }

THE JAMÚNÁ.—In his account of the rivers of Dinájpur, at a time when nearly one-half of Bográ belonged to that District, Dr Buchanan-Hamilton gives the following description of this river:—"The Jamúná passes through the division of Lálbázár, and at the town of that name separates into two branches. Before the separation it has two marts, Baksiganj and Belámlá, both on the decline. The western branch is the more considerable, and preserves the name. Immediately below the separation, it receives a stream named the Chirí, which has a course of 18 miles, but is not navigable. On entering the division of Bádalgáchhi, the Jamúná receives two other small rivers, which also pass through Lálbázár, and are nearly of the same size, having courses of from 25 to 30 miles, and during the rainy season are both navigable in canoes or small boats. The first or eastern is called Padmabatí and also Chirí, which occasions great confusion. The western of these small rivers is called Ghashki, and during the rainy season inundates its banks to a considerable extent. This branch of the Jamúná is navigable at all seasons for canoes and very small boats, and in the rainy season admits of boats carrying 1000 *mans* as far as Kisaríganj. The marts on it are Kisaríganj and Bádalgáchhi. The eastern branch of the Jamúná is called Kátá Jamúná, and is said to be an artificial canal which was made by a very rich merchant, ancestor of Baidyánáth Mandal, at present the principal landholder in the vicinity. In the rainy season it admits vessels carrying 400 or 500 *mans*, and possesses two small marts. At Jáipur is the residence of the founder of the village, Baidyánáth Chaudharí, which is more like the house of a gentleman or man of rank than any other place in the District. About nine miles from its separation from the principal branch, the Kátá Jamúná joins the Tulsí, a small river which rises in the division of Lálbázár from a marsh called Raktadaha, and afterwards forms the boundary between that and Khetlál, between this again and Bádalgáchhi, and then joins the western branch of the Jamúná. In the first part of its course the Tulsí is very inconsiderable, but it soon receives an addition from the Hárábatí, which, running through the adjacent angles of Goraghát,

Khetlál, and Lálbázár, admits of small boats during the rainy season, and has on its banks two small marts, Chhrishti and Pírerhát. It sends off a branch to the east, which, from its name, Kátáharí, is probably artificial, connecting the Hárábatí with another small river, the Nágar, and also navigable in the rainy season for canoes. The only spring of water that I observed in this District was on the bank of the Kátáharí, and it is a very fine one. It has escaped the notice of the natives, who in other parts of India would not have failed to have made it a place of religious worship. Below the junction of the Hárábatí, the Tulsí receives a smaller river from the east. It is named Itákholá, and during the rainy season is navigable in canoes." The above description is still true, except that there has been a very considerable silting up of the Jamúná, principally the Kátá branch, and of all its tributaries except the Tulsí, or, as it is now called, the Tulsígangá, which has still a deep and clear though narrow stream. The Kátáharí has nearly disappeared.

THE IRÁBATÍ has a very short course in this District, and for the last few miles it is extremely tortuous. It is entirely confined to the south of the police division of Adamdíghi, and rises in a marsh a few miles west of Dhúpchánchiyá. It receives numerous *kháls*, and may be considered to drain the great rice-field of Adamdíghi. It falls into the Atrái about fifteen miles from the boundary of the District.

THE NÁGAR is a branch from the Karátoyá, and has no tributaries in this District. About eleven miles north of Bográ it is united with the parent stream by a channel about half a mile long, which, except in the rains, is quite dry. At the point where it broke away, a tributary of the Karátoyá, the Gángní, formerly fell into the latter river. This stream now seems to be the upper part of the Nágar, and to form with it a separate river. The Nágar is the boundary between the police divisions of Bográ and Sibganj for about seven miles. It then passes between the former and the police division of Adamdíghi, down to the large market of Iláhíganj, where it turns off westwards through the latter police division for some five miles, and then passes into Rájsháhí District. It is a tortuous river, and its whole length in this District, including windings, is about thirty miles. The important markets of Buríganj, Dhúpchánchiyá, Gáibándá, and Iláhíganj are situated on its banks. In the rainy season boats can go up as far as Chándniá, the great commercial town of these parts in former days.

THE KARÁTOYÁ was once a river of first-class size, but is now

narrower and shallower than most of the minor rivers of the District. I have before alluded to the very interesting geological fact of the existence of two distinct soils in this District, lying side by side, yet in no way intermingling, neither formed in any degree by the waste of the other, and generally separated by the Karátoyá. In fact, it would seem that they mark the boundary where the Gangetic detritus from the west meets and joins the delta which the Brahmaputra has built out from the east, forming together the great alluvial plain of Bengal. If such had been the case, it would be probable that this line of union would at first present the features of a great estuary, and later on of a great river. The period of estuarian formation is far beyond the memory of man, though evidenced by the sand underlying the *khiár;* but tradition, and the present condition of this District, and of Pábná and Rangpur to the south and north, show that a great river did once flow in or near the present bed of the Karátoyá,—a river of such size that it gained a reputation for holiness, as we learn from the *puránás*, scarcely second to the Ganges. To this day the natives who live on the banks of the Karátoyá say that their river is the old Brahmaputra. In Van den Brouck's map of Bengal, which dates from about 1660, the Karátoyá is distinctly marked as a very great river, and as connected with the Brahmaputra. As his chart is very accurate as regards the roads and towns in this quarter of Bengal, he may be trusted with reference to this fact also. The changes in the course of the river I must leave for a subsequent paragraph. At present the Karátoyá runs from north to south through the heart of the District, constantly turning back on itself with great windings; so much so, that though from Bográ Civil Station to the point on the north frontier where it enters the District is only sixteen miles, the distance by the river is fully thirty. Its course lies first through Síbganj, then through the middle of Bográ, and finally through Sherpur police division, about the centre of which it unites with the Halhaliá at Khánpur to form the Phuljhur. On its bank there are situated the following markets:—Madhubágh, Sherpur, Ariá, Sultánganj, Cháchaitárá, Kálitálá (in the Bográ township), Naudápárá, Gokul, and Chándniá. The Karátoyá has no tributary of importance in this District. The Gángní is a petty stream, eight miles long, which rises in a swamp, and falls into the Karátoyá near Chándniá. The Subil is a small river, flowing for some six miles, mostly in an old bed of the Karátoyá, and joining that river one mile north of the Civil Station. The great sanctity which attaches to the Karátoyá is centred in the shrine

called Mahásthán. As I shall have to describe this interesting locality at length, I defer till then the account of the religious importance of the river.

THE HALHALIÁ was formerly a considerable river rising in the west of Maimansinh District, but is now quite broken up by the waters of the Brahmaputra which pour down the Jamúná. Branches of it now exist on both sides of the latter river; that on the west bank being much the larger, flowing through the Sháriákándí police division for about twenty miles, and then for ten miles more through the Sherpur police division to its confluence with the Karátoyá at Khánpur. Its course is very tortuous. At the corner where the Bográ, Sháriákándí, and Sherpur police divisions meet it receives the Bangálí, now the largest and commercially the most important river in the District, as boats of three to four tons burden can navigate it at all seasons. The lower Halhaliá and the Phuljhur are also navigable for large boats. The markets on the banks of the Halhaliá are Kaliání, Páchibárí, Dhunot, Gosáinbárí, and Chandanbásiá. The part of the river in Sháriákándí is very shallow, particularly near the Brahmaputra. I find that this river is locally confounded with another river, the Manás, which has almost disappeared in consequence of the same causes to which the Halhaliá itself owes its diminished size.

THE MANÁS was formerly a river of about the same size as the present Bangálí, rising in the District of Rangpur, and at one time connected with the Ghághát. The Brahmaputra has obliterated all trace of it throughout nearly its whole course in this District. It is at present represented only by a short channel four miles long, choked with sand, running between the Bangálí and the Brahmaputra, and joining the latter river four miles north of its Halhaliá branch. Its upper part is now a tributary of the Bangálí.

THE BANGÁLÍ rises in Rangpur District, and enters Bográ near an old fort called Garh Fathipur, where it is joined by the Manás. The greater part of its course in this District is through the police division of Sháriákándí. For the last seven miles, before it falls into the Halhaliá, it forms the boundary between the police divisions of Sháriákándí and Bográ. The great marshes, which cover the entire tract through which it runs, empty themselves into the Bangálí, with which they are connected by deep *kháls* or drainage channels. In this way, in the rainy season, the Bangálí becomes the main artery by which boat traffic is extended all over the east of the District. Situated on its banks, or on those of its affluent *kháls*, are some of the principal trade

marts in eastern Bográ; namely, Bartali, Cháihátá, Deodángá, Sháriákándí, Phulbárí, Nárshí, Karunjá, Bogar-melá Jorgáchhá, and Hasráj. The Bangálí has received a considerable accession of volume from the diversion of the waters of the Karátoyá down the Kátá-khálí, occasioned by the floods of A.D. 1820. The Kátá-khálí is a cross channel which has broken its way from the Karátoyá near Gobindganj into the Bangálí at Ramnagar. It is now included within the limits of Rangpur.

CHANGES IN THE RIVER COURSES in Bográ District are most evident in the cases of the Dáokobá or Brahmaputra, and the Karátoyá. The former river has so completely changed its direction and bed during the last eighty years, that it may be considered an entirely new branch of the river system of Eastern Bengal. At present it flows between the Sháriákándí police division of Bográ and the Díwánganj police division of Maimansinh, passing within three miles of the village of Sháriákándí. In 1781, when Major Rennell published his Bengal Atlas, it bent away eastward from Díwánganj and about eighteen miles from Sháriákándí. The Jamúná was then a small branch, and its upper part was called the Janái. Thirty years later, when Dr Buchanan-Hamilton visited these parts, the change of course had begun to be effected, a branch having been thrown out, which ran west of Díwánganj, and which in the map he compiled appears nearly as long as the main stream. Dr Buchanan-Hamilton remarks that "the river threatens to carry away all the vicinity of Díwánganj, and perhaps to force its way through the Konái into the heart of Nattor." This prophecy has since been entirely accomplished. In Rennell's map, the Konái and Jamúná are separate rivers, running nearly parallel to one another, from eight to ten miles apart. The former also received the waters of the Bangálí, which was then unconnected with the Karátoyá. The latter river fell into the Konái about twenty miles south of its present confluence with the Bangálí. Altogether the river system of the whole of the country between the Karátoyá and the high country in Maimansinh, known as the Madhupur Jungle, has been so entirely broken up that it is impossible to identify most of the rivers except by name; and even as to names, I have found at least one instance, the Manás, in which an entirely new branch of the Brahmaputra has received the name of a river which has disappeared, and which actually flowed at right angles to the present river.

That there have been great changes in the course of the Karátoyá is

evident from the appearance of the country through which it flows. The branching off of the Nágar has been already noticed. This river flows through red soil, which clearly defines the width of the old bed by a distinct ridge, and by limiting the extent of the alluvial deposit. Judged by these signs, it was probably once very wide, and carried off most of the waters of the Karátoyá. There was also a deviation at Mahásthán, the river then running parallel to the present bed, which is also seemingly the oldest, and joining it a little north of the Civil Station. Midway between Bográ and Sherpur there are signs of an equally large diversion; whilst every two or three miles are seen considerable islands of red soil surrounded by alluvium, which show the varying directions of the river. The most interesting change undergone by the Karátoyá is not so much in its course, though that also is a part of the change, as in its volume. At present it has been described where it passes under the Civil Station as "a narrow, extremely shallow, and almost stagnant stream," and this description is generally applicable throughout its whole course in this District. In Major Rennell's time it is evident from his maps that it was a large river; and Buchanan-Hamilton, in his accounts of Dinájpur and Rangpur, compiled about the year 1810, speaks of it as "a very considerable river, of the greatest celebrity in Hindu fable." The causes of its subsequent falling off, however, date twenty-two years earlier. The diminution must have been a very sudden one, as the old banks of the river are distinctly traceable nearly a mile apart, and between them and the present narrow bed there is no sign of an intermediate level. In the maps compiled by Buchanan-Hamilton, the upper part of the Karátoyá is called the Tístá, showing that at the time he wrote, much of the waters now carried off by the largest river in Rangpur passed down the Karátoyá. A few quotations from his valuable work will show the importance of this river some three-quarters of a century ago. The following notice of it, a hundred miles north of the Bográ frontier, is perhaps the best evidence of its size:—"Below this, for some way, the Karátoyá forms the boundary between Rangpur and Purniah, when, turning towards the east, it passes entirely through the former, and has on its southern bank a considerable mart, to which boats of 1000 *mans* burthen can come in the rainy season." "The Karátoyá then continues its course to the south-east for about three miles, when it joins the old Tístá and loses its name, although it is at present the most considerable stream." "The floods of 1787 seem to have totally changed the appearance of this part of the country, and to have covered it to

such an extent with beds of sand, that few of the old channels can be traced for any distance. These sands have been year after year brought down the Karátoyá, till at the present time they have completely closed it up in police division Síbganj, and rendered the rest of the river below very shallow." I find a tradition amongst the people of Bográ that Sherpur Daskáhaniá, in the Jamálpur Subdivision of the Maimansinh District, was so called because each person ferried over the Karátoyá from Sherpur to Mahásthán had to pay a ferry-fee of ten *káhans*, or ten times 1280 *kauri* shells, so great was the river in old days. It is to be observed that this tradition is ordinarily connected with the passage of the Brahmaputra. About A.D. 1820 there was another very heavy flood, which broke through the east bank of the Karátoyá, nearly opposite Gobindganj police station, which was then included in Bográ District, and made its way up to the Bangálí. The name of the new channel, Kátákháli, suggests a partially artificial origin for the deviation of the stream. Some such petty interference with the bank as that to which the Dáokobá is said to have owed its existence, is perhaps referred to.

The rapid silting up of the river, and the diversion of at least half its waters, seem to have drawn attention specially about 1850. In 1854 an engineer officer was deputed to report on what could be done to improve the bed of the river. In 1856, Act XXII. of that year enacted provisions for "Establishing a Toll on Boats and Timber passing through the Karátoyá River in the District of Bogra." This measure was so framed as to cover the liberal proposal made by the Honourable Prasanna Kumár Thákur, C.S.I., of Calcutta, to undertake the scheme at his own risk, on condition of being permitted to levy tolls. His proposal was afterwards definitely accepted, and the tolls authorised were as follow:—For budgerows, *bhauliás*, and other boats for personal accommodation, 4 annas per oar; boats of burthen, empty, at the rate of 2 annas per 100 maunds burthen; boats of burthen laden with bricks, tiles, earthenware, straw, grass, reeds, firewood, fruit, and vegetables, at the rate of 4 annas per 100 maunds burthen; boats of burthen with grain, pulse, seeds, and any other article not expressly enumerated, at the rate of 12 annas per 100 maunds burthen; timber in rafts or otherwise, not being in boats, 2 annas each log; bamboos in floats, 4 annas per hundred bamboos. It appears from a Report published in the *Gazette* of October 31, 1863, that the works for rendering the river navigable were completed in 1860, and that tolls were first levied in the following year. The original cost of the works was £5311, and large sums were annually

expended on repairs. The expenditure in 1861 amounted to £3297, 16s., of which £2845, 16s. was incurred for restoring a broken embankment. The sum of £1504, 8s. was received in that year from the collection of tolls. In 1862 the expenses were £2339, 18s., of which £1842, 4s. was for the erection of two new embankments; and the receipts were £1435, 18s. The charges for the fixed establishment did not exceed £360 per annum. The total number of boats, &c., that passed in 1861 was 22,171, and in 1862, 23,237, making an aggregate of 45,408 for the two years, thus distributed:—Merchandise boats, 36,297; passenger boats, 8626; bamboo floats, 426; timber rafts, 59—total, 45,408. The total amount of collections in these two years was £2940, 6s. Difficulties, however, had already arisen. By the Government grant, permission was given to levy tolls at the three stations (*chauks*) of Khánpur, Gosáinpur, and Síbganj. During the rains, however, when the numerous drainage channels or *kháls* fill, boats were able, by taking advantage of them, to pass up-stream without paying toll. In order to prevent this, temporary toll-stations were established, without the sanction of the Government. Apart from the legal consequences involved by this step, it was evident that the undertaking had failed. In the rains it was unnecessary, as the river had then more than sufficient water for the largest boats, and the embankments were, if anything, injurious to traffic by greatly increasing the force of the current. In the dry and hot weather the great majority of the boats stopped at Khánpur, that is, at the end of the Phuljhur, and did not go up the Karátoyá at all. On the other hand, in the four months of June, July, August, and September, when the latter river was full from natural causes, the number of boats registered at Síbganj was larger than that of any other station. The following figures for 1861 illustrate this:—January—Khánpur, 525 boats; Gosáinpur, 269; Síbganj, 83. February—Khánpur, 371; Gosáinpur, 218; Síbganj, 54. March—Khánpur, 498; Gosáinpur, 133; Síbganj, 63. April—Khánpur, 420; Gosáinpur, 100; Síbganj, 145. May—Khánpur, 565; Gosáinpur, 145; Síbganj, 196. June—Khánpur, 914; Gosáinpur, 373; Síbganj, 1065. July—Khánpur, 1099; Gosáinpur, 755; Síbganj, 1228. August—Khánpur, 715; Gosáinpur, 715; Síbganj, 1186. September—Khánpur, 876; Gosáinpur, 663; Síbganj, 888. October—Khánpur, 725; Gosáinpur, 707; Síbganj, 425. November—Khánpur, 533; Gosáinpur, 283; Síbganj, 167. December—Khánpur, 548; Gosáinpur, 94; Síbganj, 38. The Collector repeatedly reported that the toll was an unnecessary tax

on the river traffic, as the embankments at Gobindganj had failed to increase the depth of water. At last, in 1865, the grant to Prasanna Kumár Thákur was recalled. It is believed that his receipts from the tolls up to that date nearly balanced the expenditure that had been originally incurred.

LAKES AND MARSHES.—There are no lakes in Bográ District, but marshes are numerous. In the west, the region of *khiár* soil, swampy land is rare, being almost entirely absent in the police divisions of Khetlál and Bográ. In the police divisions of Pánchbíbí, Bádalgáchhi, and Adamdíghi, the greater part of the land is high; but along their western boundary, the overflow and change of course of the Jamúná have formed many marshes. Commencing a little south of Hílí, in Pánchbíbí, with the Ratanpur *bil*, they run in a line southwards, but are rarely interconnected. The principal ones are the Bálighálta, Satúlgárí, Chirlá, Kástagárí, and Chubri marshes. In the north of Bádalgáchhí there is a cluster of swamps, the largest and central of which is the Iswardharí *bil*. In the south of Adamdíghi, and partly extending into Sherpur police division, is the Bonrá marsh, locally known as the *bará bil* or Great Swamp, which is connected with the Chalan Lake in Rájsháhí, one of the largest collections of water of this description in Bengal. In the east of the District the greater part of the country is a network of marshes interlacing in and out between the villages. Most of these dry up from the end of January till the rains, but many, including the largest, are always flooded. The principal of these are the Naráíl marsh (with an area of six square miles), the Kákrá, Aráil, Mahichar, Sardankuti, Rám Chandrapur, Bilúá and Jídaha marshes. Nothing has been done to drain any of these swamps, but several are silting up. There are no canals in the District.

BOAT ROUTES.—All the water traffic of Bográ either passes along the Brahmaputra, or converges towards that river. Jute is transported to Sirájganj, Goálandá, and sometimes Calcutta, by the Brahmaputra and the Bangálí, on which the greater number of the jute marts lie. Oil-seeds are carried by the Bangálí and Karátoyá down the Phuljhur and Uraságar to Goálandá. Some jute and tobacco from Rangpur also find their way down these rivers and their upper tributaries. Rice is exported by boat from the markets on the lower reaches of the Karátoyá and on the upper Phuljhur. The great export of rice is, however, principally effected from the markets on the Nágar and Jamúná, whence it is carried direct by the Atrái

into the Ganges at Kumárkhálí, or by the Madhumatí, between Bákarganj and Jessor, and the Sundarban channels to Calcutta.

Description of Boats.—The boats that navigate the rivers of Bográ are of the same kind as those met with in most of the eastern and southern Districts of Bengal. The boat in most common use is the *dinghí*, principally for passenger traffic. It can, however, carry from five to fifteen hundredweight. The *pánsí* is exactly like a *dinghí*, except that it is covered over behind from the stern to the mast with a rounded roof of mats. Both kinds of boats are propelled by oars or poled along, sails being rarely used. The *bhedí* is a boat varying from eighteen to thirty feet in length, from five to eight feet in width, and from three to four feet from the level of the gunwale to the keel. It can carry from one to six tons, and is worked by from three to six oarsmen. The *jángá* is very like the *bhedí*, but draws more water, and with an equal length has a heavier tonnage. It sometimes carries as much as ten tons, in which case a full crew would not be less than eight or ten men. The *malungí* is a large boat of from ten to twenty tons burthen, widely and roundly built. It is most in use on the large rivers, and is provided with a mast and sails. It is also frequently tracked along by a *gún* or long rope, attached to the top of the mast, and hauled by three or four men on shore. It has a large rudder, by means of which its head is kept away from the bank while towed. The *ulakh* is in nearly every respect similar to the *malungí*, except that it has a sharp bow and a higher stern. The three last-mentioned boats are largely used in the rice and salt trades. They are usually provided with mat roofs upheld by bamboos, on which the crew can walk. Besides the smaller kinds of *dinghí*, a rude kind of boat called *sárungá* is used on small rivers and marshes. It is hollowed out from the trunk of a large tree into the shape of a flat square-ended punt, and is propelled by a pole or bamboo. It is made from no particular tree, as the *dongá* of western Districts is made from the *tál* tree. The *sárungá* is sometimes constructed of undressed planks roughly put together.

Fisheries and Fishing Villages.—In 1870 the Collector of Bográ estimated the proportion of the fishing population at from 3 to 4 per cent. The Census Report of 1872 does not enable me to test the accuracy of this estimate, as the 15,807 persons there entered as belonging to the boating and fishing castes comprise only the Hindus, whilst the large majority of the fishing population are Musalmáns. The proportion thus obtained for the Hindu community is some-

what more than 17 per cent. There is no means of satisfactorily obtaining the value of the fisheries of the District. In 1870, the Collector gave elaborate figures in a special report, from which he concluded that the annual income of the professional fishing classes was about £30,000, after deducting the cost of boats and nets, and the rent of the fisheries, and making allowance for the amount of fish caught by the consumers themselves. His deductions were, however, founded on an erroneous estimate of the number of households in the District, and were made when the District was considerably larger than it is now. He took the average expenditure of a household on fish at 10 ánnás or 1s. 3d. a month. He describes fisheries as valuable properties, and gives the following instance: "The fishing in a reach of the Dáokobá, a mile in length, is said to have been let out at Rs. 1400 (£140) and to have produced a profit of ten times that amount to the lessee." There is no village exclusively inhabited by fishermen of such size as to deserve special mention, but small fishing villages exist in large numbers, or as *párás* or wards of larger villages, along the banks of all the rivers and *kháls* in the District. They are most numerous in the police divisions of Sherpur, Sháriákándí, Adamdíghi, and Bográ.

Irrigation.—River and tank water are both largely taken advantage of in many parts of the west of the District for the purposes of irrigation, and in seasons of drought are of the greatest value. In the east of the District the annual floods of the Brahmaputra supply their place, even when the rainfall is scanty. The contrivance used for raising the water is ordinarily that called the *dongá*, a trough dug out from the trunk of a tree, one of the ends of which is closed. This end is pressed into the river or tank by a man standing on it. When filled, he removes his weight, and the trough is raised by a kind of lever formed by a loaded bamboo. The lift of a single *dongá* is between two and four feet, according to its length. When water has to be raised to a greater height, a series of troughs is used, working one above the other. Another contrivance for short lifts is the *siuni*. It is made of a closely-woven mat from eighteen inches to two feet square, one of whose sides is doubled up and strongly sewn together. The scoop thus formed has two ropes attached to the point of the wedge-shaped end, and one to each of the front corners. It is worked by two men, each holding two ropes, who plunge it into the water, and draw it out full with a long swinging motion. The water is discharged by a quick raising of the back of the instrument at the end of the swing, just over a channel leading into the field to be

irrigated. Water is sometimes diffused by means of embankments in the smaller rivers and watercourses. There is no such fall in the country as to admit of water being used for turning machinery.

MARSH CULTIVATION.—Although nothing has been done in the way of embankments or drainage works to render the marshes of the District more susceptible of cultivation, crops of coarse rice are obtained from all except the deepest, which do not dry up during the year, and even of these a wide tract on the margin is usually cultivated. The two species of rice which grow most successfully in deep water, and are least liable to injury from floods, belong to the *áman* division, and are called *dempháa* and *hánskol*. The cultivation of these rices is attended with much labour in consequence of the heavy nature of the soil, and its being generally overgrown with weeds. They are either sown broadcast or transplanted. If sown broadcast, the land is first twice ploughed, and then harrowed with the *máí*, made heavy by two men standing on it, in order to tear up the weeds. It is then frequently manured with from fifteen to eighteen hundredweight per acre of cow-dung, or decaying vegetable matter taken usually from the deep part of the marsh. It is then ploughed again twice, and again harrowed. Another ploughing follows before the seed is sown, which occurs in the month of Chaitra and the first fifteen days of Baisákh, corresponding to the latter half of March and the whole of April. Four days after sowing, the land should again be ploughed and harrowed. In eight or ten days the young plants begin to appear. When they have grown for six weeks, and seem too close and thick, or if they show any signs of being choked with weeds, an implement called a *nánglá*, formed of a thick bamboo set with teeth, either of wood or iron, is drawn over the land by oxen. Similarly, if before the plants come up, there is rain, and the soil in drying is hardened over the seed, the *nánglá* is employed. The crop is cut in Agraháyan, or November. The out-turn is about eleven maunds per *bighá*, or twenty-four hundredweights to the acre, and the amount of seed required is about five and a half *sers* per *bighá*, or thirty-three pounds to the acre. When these rices are grown from transplanted seedlings, the processes of cultivation are precisely the same as when sown broadcast, except that the two last ploughings and harrowings, before transplantation, must be effected when rain-water has accumulated on the land, or the land has been flooded to the depth of from six to nine inches. The preparation of the seedling beds is the same as for any other *ropá dhán*. The out-turn is sometimes as much as one-third better than

when the seed is sown broadcast, particularly in the case of the *hánskol* rice, which is scarcely ever raised except from transplanted seedlings. The peculiar quality of this latter rice, according to a report by the Collector in 1873, is that "it rises with the floods, however deep they may be. It is almost impossible to drown it. It grows as high as twenty-three feet, and can bear submersion for two weeks together without suffering much injury." Most species of *áman* rice would, under such circumstances, die in two or three days.

THE LINES OF DRAINAGE in the west of the District are almost uniformly from north to south, except where short channels from the marshes run transversely to join the main channels or rivers. In the eastern portion the drainage is quite as often from east to west as from north to south, but the main channels, the Bangálí and Dáokobá, follow the latter direction.

FORESTS AND JUNGLE PRODUCTS.—There were formerly large forests in this District, but they have in most cases been ruthlessly cut down, a few large patches remaining only in the police divisions of Pánchbíbí and Sherpur. At the same time the country is still fairly wooded, and many valuable forest trees are indigenous to it. Foremost amongst these is the *sál* (Shorea robusta). There are, besides, the *bat* (Ficus bengalensis); the *pípal* (Ficus religiosa); the *pákár* (Ficus infectoria), a beautiful tree, with descending branch-roots and white fruit; the *bádám* (Terminalia catappa); several species of Eugenia; the *somi* (Prosopis spicigera), whose wood is used in the sacrificial fires of the Hindus; the *sonálu* (Cassia fistula); the *gáb* (Diospyros embryopteris), the juice of whose fruit, expressed in a mortar, boiled and mixed with powdered charcoal, is used as tar to cover the bottoms of boats; the *kadám* (Nauclea kadamba) is Krishna's tree at Brindában, but no religious character attaches to it here; the *tetul* (Tamarindus indica), from the wood of which mashing-mills for sugar-cane are made; the *simul* (Bombax malabaricum), or the silk-cotton tree, is rare, and is valued here for its wood only, the cotton being sometimes used for stuffing quilts or *kámtá*; the *haritaki* (Terminalia chebula) gives a useful wood, but is most valued for the dye obtained from it. The tender leaves, while yet scarcely unfolded, are said to be punctured by an insect, which deposits its eggs therein. They then, by the extravasation of the sap, become enlarged into hollow galls of various shapes and sizes, but rarely exceeding an inch in diameter. These are powerfully astringent, and make as good an ink as oak galls. They also yield a most

durable yellow dye. The following small trees are also found:—The *bahirá* (Terminalia belerica); its small size here is remarkable, as it is described by Roxburgh as "one of the largest trees" found in the Sarkárs of the Madras Presidency; the kernels of the fruit are eaten by the natives; they taste like filberts, but are considered intoxicating when eaten in any quantity; the *járul* (Lagerstræmia reginæ); the *pansaura* (Grewia lepiaria); the *phalsa* (Grewia asiatica); the *sephaliká* (Nyctanthes arbor tristis); the *gamár* (Gmelina arborea), whose wood is noted for its lightness united with durability. Native musical instruments and small boxes are made from it. It is rather rare, but is found in the north of the District. There are several species of Acacia. The best known, with their native names, are—A. arabica (*báblá*); A. farnesiana (*bábla guya*); A. speciosa *vel* albizzia lebbek (*sirish*); A. tomentosa (*Sain báḷlá*). Entada pursætha (*gilla*), which, like the Acacias, was formerly included in the genus Mimosa, is remarkable for the size of its nutlike seeds, and the hardness of the interior albumen, which is used by washermen for crimping linen. From Acacia catechu is prepared the native drug called *khader*, which is eaten along with *pán*. It is prepared either from the chopped-up heart-wood of the tree, or from the exuded gum obtained by cutting through the bark. All Acacias, particularly the two first mentioned and a related species, Albizzia stipulata (*amlaki*), produce gum, which has much of the appearance and qualities of gum-arabic.

Besides medicinal drugs, which will be afterwards mentioned, the following dyes may be included amongst jungle products. A red dye is obtained from the brilliant permanent calyx of the *dhauphal* (Grislea tomentosa), from the root of the *ál* (Morinda tinctoria), and from the bark of the *lodh* (Symplocos racemosa). The colour is fixed with alum. The powder of the *lodh* forms a substitute for the *ábir*, which is used at the Hindu festival of the *húli*. The flowers of the *sephaliká* produce a beautiful but perishable purple, and its inner bark, when mixed with lime, a good red. A brown colour is obtained from the seeds of the *tetul*. The roots of the *dhauphal barhal* give a yellow colour. It is one of the jack-fruit family, and is botanically known as Artocarpus lakoocha. The *palás* (Butea frondosa) is found near the Civil Station of Bográ. Its colouring properties are thus described by Roxburgh:—"From natural fissures and wounds made in the bark of this tree during the hot season there issues a most beautiful red juice, which soon hardens into a ruby-coloured, brittle, astringent gum; but it quickly

loses its beautiful colour if exposed to the air. Infusions of the flowers, either fresh or dried, dye cotton cloth, previously impregnated with a solution of alum, of a most beautiful bright yellow, which is more or less deep according to the strength of the infusion. A little alkali added to the infusion changes it to a deep reddish orange. It dyes unprepared cotton cloth of the same colour, which the least acid changes to a yellow or lemon." The dyeing properties of this tree were known to the people of this District, and extensively made use of, when the silk industry flourished. No silk is now dyed here, the little produced being exported raw. Indigo (Indigofera tinctoria) was also largely used in order to give a blue colour, which was said to be improved by the indigo being boiled with half its weight of *chákanda* (Cassia tora) seeds. Silk was dyed yellow with various species of turmeric (Curcuma longa), and by solutions made from the wood of the *kántál* (Artocarpus integrifolia) and alum. A fixed red was given by *manjit* (Rubia cordifolia), a rare plant in Bográ. Curcuma zerumbet, a native of Chittagong, is said to be found in the east of this District. From its powdered roots, and the powdered wood of Cæsalpinea sappan, the real *ábír* is made. The large majority of the above are purely jungle products, but some are cultivated. Beeswax is collected in Pánchbíbí.

PASTURE GROUNDS.—There is no want of pasturage in this District, except perhaps in Adamdíghi police division, and during the rains and floods in the east. During the hot weather and rainy season, however, some of the large cattle-keepers and rearers take their herds to the southern slopes of the Himálayas, on the borders of Nepál. The smaller herds are kept at home, and, if necessary, fed on rice-straw. Within the District, the best pasture ground is found on the older sandy banks or *chars* of the Brahmaputra, which are always covered with a coarse grass, and sometimes also produce the fine *dúb* grass (Cynodon dactylon). These latter lands are not brought into cultivation in consequence of any unfertility, but from fear of floods. The waste lands in Pánchbíbí police division, which are not too densely covered with jungle, are also resorted to. Land of this description is also found in the Divisions of Bográ and Bádalgáchhi.

FERÆ NATURÆ.—The larger sorts of game in the District are the tiger, leopard, buffalo, deer, and pig. Leopards are found in considerable numbers in the jungles of Sherpur and Pánchbíbí. Pigs make considerable ravages in the latter police division, and most

landholders there keep *shikáris* or hunters to restrain their incursions. The smaller sorts of game comprise hares, peafowl, a few partridges, snipe, quail, ortolan, wild geese, wild duck, teal, and pigeons. The annual cost to Government of destroying wild beasts in this District was £26, 1s. 9d. on an average from 1867 to 1869, and £58, 12s. 2d. for the three first years for which records remain, 1854 to 1856. Hunting seems to have been formerly a profitable occupation. In December 1864, a party of hunters brought the skulls of 257 tigers and leopards to the Collector, and demanded about Rs. 700, which, though a few skins were missing, they ultimately obtained. Snakes are not very numerous, the cobra and *karáit* being the most deadly.

Fish are very abundant, being represented principally by members of the perch, carp, siluroid, and herring families. The following is a list of the principal fishes found in the rivers and tanks of Bográ. I am indebted to Surgeon B. N. Bose of Faridpur for the scientific names:—(1) The *dhunda*, known elsewhere as *vaida* and *naina* (Perca nebulosa); (2) *Gajár* (Ophiocephalus wrahl); (3) *Táki* (Ophiocephalus latta); (4) *Kai* (Coius cobojius, or Perca vagabunda); (5) *Chaprá* or *khálisá* (Trichopodus khalisa, or Perca selacea); (6) *Rohit* (Cyprinus ruhita); (7) *Kátál* (Cyprinus katla); (8) *Mirgal* (Cyprinus mirga); (9) *Nauchi*, the small fry of the three previous species; (10) *Náola*, the same when grown larger; (11) *Báus* (Cyprinus kalibausa, or atratus); (12) *Báitká* (Cyprinus gunne), also called *ghuná*; (13) *Nándîn*, the same as the *báus*, but of larger size; (14) *Punthí* (Cyprinus putitoria); (15) *Saran punthí* (Cyprinus Sar putitoria), a larger variety of *punthí*; (16) *Bhángná* (Cyprinus mullus); (17) *Raikur* (Cyprinus rack); (18) *Elna* (Cyprinus elona); (19) *Dairka* (Cyprinus barbiger); (20) *Báyáil* (Silurus pelorius); (21) *Pábdá* (Silurus pabda); (22) *Kanach* (Silurus pugentissimus), commonly known in other Districts as *singhí*; (23) *Mágar* (Silurus batrachus); (24) *Chitál* (Mystus chittala); (25) *Phali* (Mystus pholi); (26) *Dhain* (Pimelodus siloudia); (27) *Bágháir* (Pimelodus baghar); (28) *Pángás* (Pimelodus pangas); (29) *Tángar* (Pimelodus tengra); (30) *Báchá* (Pimelodus bacha); (31) *Gágat* (Pimelodus gagata); (32) *Air* (Pimelodus air); (33) *Ghairá* (Pimelodus ghaira); (34) *Hilsa* (Clupea alosa); (35) *Chela* (Clupea cultrata); (36) *Karti* (Clupea fornicata); (37) *Bain* (Muræna bain), a species of eel met with in all parts of Bengal. Turtles, crabs, and shrimps are also common.

POPULATION.—No systematic effort appears to have been made in Bográ District to enumerate the entire population previous to the general Census of 1872. In accounts of the District written before that date, and in reports concerning various branches of its administration, conjectural estimates were hazarded, varying from 95,170, the number given in the annual police report for 1863, to 900,000, the figures contained in *Thornton's Gazetteer* of 1854. Neither the report nor the *Gazetteer* informs us on what principle estimates differing so widely were calculated. A small vernacular history of Bográ, published in 1861, called the *Bagurer Itahás*, gives the population of the District at 103,633. Amongst the few records that escaped the fire of May 1853, when the Collectorate and Magistracy Offices were burnt to the ground, I have found a return of 1846 by Mr George Yule, the Deputy Collector, in which he estimates the sugar consumption of the District at 45,000 maunds of 80 lbs. each, and allows 4 lbs. to each individual of the population. From this it would seem that he estimated the population at the same number as is given in *Thornton's Gazetteer*. It must be remembered that all these estimates were made when the District had an area of about 2160 square miles, being one-third larger than at present. Taking this into consideration, Mr Yule's estimate, though declared by the Collector in 1870 to seem to be "enormous," is borne out by the Census of 1872 in a manner which has been the case with few of the old District population returns. The Census shows that this larger area was peopled in 1872 by 1,001,570 souls.

The Survey operations which were carried on in this District from 1852 to 1856 presented an opportunity for at least an approximate enumeration. Of the seven main circuits into which the District was divided for purposes of survey, only in two, and parts of two others, were even the houses counted. The two first, comprising Gobindganj police division, with small parts of Síbganj and Sháriákándí, have been almost entirely transferred to Rangpur. The other two main circuits, though lying completely within Bográ District, give only in one case (that of main circuit No. 2) the number of houses and total population of the single *parganá* of Silbarsá, which, though the largest, is mixed up with some twenty-six other Fiscal Divisions on the same map. In the other case (main circuit No. 3), similar information is given for the two principal *parganás*—namely, Pratápbázú and Mihmánsháhí, whilst a dozen minor ones are disregarded. It is therefore impossible to compare

the same areas in regard to the returns thus obtained and the figures shown in the Census of 1872. Nevertheless, as the area of these chief *parganás* is given, we can obtain the average density of the population. In Silbarsá *parganá*, which lies for the most part in the police division of Bográ, this is found according to the Survey to be 279 to the square mile. The Census shows in the same police division 610 persons to the square mile, and 5·5 to each house. As the Survey population was found by multiplying the number of houses by 5 in order to obtain the population, it follows that the houses were very incompletely enumerated at the time of the survey. The only point of interest on which the Survey figures are correct, or nearly so, is the proportion of Hindus to Musalmáns, which is given in *parganá* Silbarsá at 21·4 per cent. of the former to 78·6 per cent. of the latter. The major part of this *parganá* is in Bográ police division, in which the Census Report gives the proportion of Hindus as 13·8 and of Muhammadans as 86·2 per cent.; but a considerable part is also in Adamdíghi police division, in which the Census returns 20·2 per cent. of Hindus and 79·6 per cent. of Musalmáns. A similarly correct recognition of these proportions is shown in the *Bagurer Itahás*, which gives 25 Hindus to 75 Muhammadans over the whole District, the figures of the Census being 19·3 per cent. of Hindus and 80·7 per cent. of Musalmáns.

In November 1868, the Lieutenant-Governor called upon the Commissioners of Division "to set on foot partial enumerations of the people, wherever the greatest facilities existed," with the view of "bringing to light the difficulties to be provided against" in taking a Census of the whole of the Lower Provinces of Bengal. In May 1869 operations were commenced in Bográ to give effect to the wish of the Government. The towns of Bográ and Sherpur in the centre and south of the District, nine villages in the Government farm of Mr G. R. Payter in the Pánchbíbí police division in the north-west, three ordinary villages very near to Bográ town and two villages two miles north of it, were selected for the experimental census. In the two towns the municipal staff formed the enumerating agency, while in the Pánchbíbí villages Mr Payter's servants under his own supervision, in the three suburban villages the ordinary headmen, assisted by a couple of the Magistrate's clerks, and in the two other villages the headmen under the supervision of Mr Ridge, a resident silk manufacturer, carried out the enumeration. Besides the bare question of the number of the population, it was sought to determine the

caste, the nationality, the occupation, and the age of the people, and the percentage of adults able to read. The value of this experiment is not great, except as far as it prepared the way for the larger measure which followed in 1872. The areas chosen were so very small as compared with those worked over in taking the Census of the whole District, that comparisons cannot be made with any advantage. The only special point of interest, and one which was not brought out in the general Census, is the difference shown in the average number of persons per house in and near towns and the outlying country villages; the suburban villages of the head-quarters' town possessing a population three and four times as dense as the outlying ones. The following is the result obtained in this respect:—Bográ town—number of houses, 1006; number of inhabitants, 4642; average population per house, 4·6. Sherpur—number of houses, 971; number of inhabitants, 3501; average population per house, 3·6; approximate distance from head-quarters' town, 13 miles. Nishandhrá—number of houses, 277; number of inhabitants, 2621; average population per house, 9·4; distance from head-quarters' town, ½ mile. Phulbárí—number of houses, 322; number of inhabitants, 2859; average population per house, 8·8; distance from head-quarters' town, ½ mile. Chelapárá—number of houses, 34; number of inhabitants, 235; average population per house, 6·9; distance from head-quarters' town, ½ mile. Mátidáli—number of houses, 73; number of inhabitants, 551; average population per house, 7·5; distance from head-quarters' town, 2 miles. Nandápárá—number of houses, 35; number of inhabitants, 277; average population per house, 7·9; distance from head-quarters' town, 3 miles. Bhímpur—number of houses, 92; number of inhabitants, 231; average population per house, 2·5; distance from head-quarters' town, 37 miles. Athapárá—number of houses, 24; number of inhabitants, 66; average population per house, 2·6; distance from head-quarters' town, 44 miles. Khurdá—number of houses, 7; number of inhabitants, 16; average population per house, 2·2; distance from head-quarters, 28 miles. Shandáil—number of houses, 38; number of inhabitants, 105; average population per house, 2·7; distance from head-quarters' town, 48 miles. Bhadáil—number of houses, 26; number of inhabitants, 124; average population per house, 4·9; distance from head-quarters' town, 38 miles. Singarpárá—number of houses, 10; number of inhabitants, 41; average population per house,

4·1; distance from head-quarters, 38 miles. Báhamankundá—number of houses, 21; number of inhabitants, 52; average population per house, 2·4; distance from head-quarters, 42 miles. Bánskattá—number of houses, 24; number of inhabitants, 95; average population per house, 3·9; distance from head-quarters, 27 miles. Balarámpúr — number of houses, 27; number of inhabitants, 116; average population per house, 4·2; distance from head-quarters, 33 miles. The Census of 1872 showed the average house population of the police division of Pánchbíbí to be 5·2, and of the whole District, 5·4. The return of adults able to read is very much in excess of what our educational knowledge of the District would lead us to expect. They are given as high as 52·38 per cent. in Báhamankundá, 32·5 in Bográ, 29·34 in Sherpur, 22·6 in Mátidálí, and 20·22 per cent. in Chelapárá.

The Census of 1872 was carried out in Bográ at a greater expense, considering its size, than in almost any other District of Bengal. The date was the 15th January 1872, and the operations were carried out by one chief supervisor, ten supervisors, 114 paid enumerators, and 7469 unpaid enumerators, the latter principally consisting of village *mandals* or headmen. These village officials took a willing and active part in the work, to which Mr Bignold, the Collector, bears witness. "I was myself at head-quarters on the Census day, and in company with the Commissioner rode out to several villages in the neighbourhood, where we were agreeably surprised at the interest and intelligence with which the unpaid enumerators were prosecuting their work. The unpaid enumerators throughout the whole rural Districts were almost exclusively village *mandals* or headmen. There are no *patwárís* or *kánungos* in the District, and the *chaukídárs* are uniformly unlettered. The *mandals*, on the other hand, were fairly fitted for the duty required of them, as well by their education as by their local knowledge, while their influence among their fellow-villagers made it exceedingly desirable to secure their co-operation. The interest that the *mandals* took in their work was much greater than could have been expected; so much so, that on detecting an error in the returns they had rendered, they trudged into the *tháná* to correct it. The selected *mandals* also valued the dignity conferred on them. When one *mandal* was selected to enumerate a survey *halká* containing two small hamlets, the *mandal* of the second hamlet wanted to know why he had been ignored. They also prized the *sanad* (order of appointment) as a memorial,

and in the few *thánás* where one *sanad* was made to serve for several enumerators, they very generally complained of not having a *sanad* each to keep as a *dalil* (evidence)." The number of these unpaid enumerators in Bográ was greater for the population than in most of the eastern Districts. It is therefore probable, that as each individual enumerator had a less area to go over and a fewer number of people to count, he was able to do his work with greater accuracy. The Census operations in Bográ had, moreover, the advantage of a large body of educated supervisors and paid enumerators, besides the usual local agency; and the returns may be considered trustworthy.

The following extracts are from Mr Bignold's report. "In the *thánd* of Khetlál the supervisor reports that he visited 29 *mauzás* out of 223, and every house in these *mauzás*, and only detected an error of 14 persons in all. In the other *thánás* the percentage of villages visited is reported to have ranged from 8·04 to 18·86 per cent. The result of these inquiries showed an error for the whole District not exceeding 1 in 300 persons. I think myself that the error may safely be considered to be under 1 per cent. The supervisor of Sherpur has reported that he found *no* errors. I have therefore examined him personally. He seems to have gone into the villages and asked the people intelligently, and to have found the result agree accurately with the returns. He reports to me, however, verbally, one mistake, which he detected and corrected at the time, but did not enter in the form with which I provided him. This was the exclusion of a number of *pálki* bearers who were sleeping in a village. He also informs me that four houses which should have been entered in one *halká* were erroneously entered in another, but not twice counted. This error was of course unimportant, but the fact of the supervisor mentioning it seems to show that had he known of others he would have stated them. The Sháriákándi supervisor tells me that he found *no* errors when he himself visited more than 20 villages to test the enumeration, but that before that he found one entire *pará* had been counted twice, once with each of the two adjoining villages. This he detected, and corrected from inspection of the books. It cannot therefore be counted in estimating the probable percentage of ultimate error. He also states that in one survey plot there were two *párás* of one village two miles apart. The enumerator selected understood his duty to be confined to one of these. The other was therefore left uncounted. The residents of the omitted *pará* came in a dozen miles and reported that they had not been counted, and a paid enumerator was sent out

who counted them at once. He also states that in several villages new houses were built after the house lists were sent in, and that the fact was duly reported by the enumerators. He adds that in one village a *dhobí* had gone afield for some business or other early in the morning, and had not returned by the time the Census was taken. He was excluded from the enumeration, and the enumerator did not know that he ought to have been counted up to the time that he gave in the books on the 16th. On the 17th, however, the enumerator came in nine miles and reported the missing *dhobí*. It really seems, therefore, that the enumeration of this *thánd* was as correct as it was possible to make it."

THE GREATEST DENSITY OF POPULATION is found in the headquarters police circle or Bográ *thánd*, which, though the inhabitants live in detached villages, still indicates some slight tendency, as I have noticed before, to that closer congregation of people which forms a town. The figures of the experimental census of 1869, given in a previous paragraph, showed that the villages near to Bográ are very thickly populated. At the same time it appeared that Bográ itself was not so densely populated as its suburbs, both being judged by the comparative number of individuals in each household. Allowance, however, was not made for the fact that Bográ is in large part a *bázár* or market, consisting of shops and storehouses, which are always sparsely inhabited. Next to Bográ in density of population comes the police circle of Síbganj, with 476 souls to the square mile. Sháriákándí, Sherpur, Adamdíghi, and Bádalgáchhi follow with populations varying from 453 to 432 to the square mile. Pánchbíbí, in which alone, of all the circles in the District, Hindus exceed 30 per cent. of the population, is the most thinly populated, there being only 313 souls to the square mile. Sháriákándí is remarkable as having the smallest number of villages, which are, however, on an average, much larger than those of any other *thánd*. This is accounted for by the fact that the general lowness of the country affords few suitable sites for villages, and causes those obtainable to be densely peopled. The most highly populated Fiscal Divisions are *parganás* Silbarsá, Barábázú, and Pratápbázú. The table on the following page more fully illustrates the density of the population in each police circle, giving the numbers of villages, houses, and persons per square mile, the average size of the villages, &c., in each. The table is taken figure for figure from the Census Report of 1872.

ABSTRACT OF THE POPULATION, AREA, NUMBER OF HOUSES, &c., IN EACH POLICE CIRCLE (THÁNÁ) IN BOGRÁ DISTRICT, 1872.

District.	Police Circle.	Area in square miles.	Number of Villages, Mauzás, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Report.				
						Persons per square mile.	Villages, Mauzás, or Townships, per square mile.	Persons per Village, Mauzá or Township.	Houses per square mile.	Persons per House.
Bográ	Bográ . .	360	530	40,239	219,491	610	1·47	414	112	5·5
	Sháriákándí .	256	209	19,470	115,872	453	·82	454	76	5·9
	Síbganj . .	119	277	11,071	56,685	476	2·33	205	93	5·1
	Pánchbíbí .	206	433	12,360	64,457	313	2·10	149	60	5·2
	Khetlál . .	118	223	7,174	38,632	327	1·89	173	61	5·4
	Bádalgáchhi	85	293	7,367	36,743	432	3·45	125	87	5·0
	Adamdíghi .	191	401	15,447	83,557	437	2·10	208	81	5·4
	Sherpur . .	166	300	13,971	74,030	446	1·81	247	84	5·3
	District Total	1501	2666	127,099	689,467	459	1·78	259	85	5·4

POPULATION CLASSIFIED ACCORDING TO SEX AND AGE.—The total population of Bográ District consists of 347,864 males, and 341,603 females; total population, 689,467. The proportion of males to the total population is 50·45 per cent., and the average density of population 459 to the square mile. Classified according to age, the Census gives the following results:—Hindus: under twelve years of age, males, 21,014; females, 16,938; above twelve years of age, males, 46,182; females, 46,510; total Hindus, 130,644. Muhammadans: under twelve years, males, 109,717; females, 88,500; above twelve years of age, males, 169,815; females, 188,588; total Muhammadans, 556,620. Christians: under twelve years of age, males, 3; females, 2; above twelve years of age, males, 11; females, 6; total Christians, 22. Other denominations not separately classified: under twelve years of age, males, 430; females, 341; above twelve years of age, males, 692; females, 718; total other denominations, 2181. Population of all religions: under twelve years of age, males, 131,164; females, 105,781; above twelve years of age, males,

216,700; females, 235,822. The same proportionately smaller number of girls under twelve years of age than of boys under the same limit that has been commented on in most of the other District accounts is apparent here. The explanation would seem to be that the girl reaches womanhood at an earlier age than the boy does manhood, and the people, who are commonly very ignorant of actual age, assign that of any individual almost entirely according to appearance. In this manner girls who are really under twelve are classed as above that age, whilst boys are in danger of being under-aged for converse reasons. It is not believed that any attempt was made by the people in general to conceal the real age of their women. The proportion of the sexes of all ages bears every sign of being accurate. The number of those suffering from mental and physical infirmities are given by the Census as follows:—Insanes: males, 170; females, 70; total, 240, or ·0348 per cent. of the whole population of the District. Idiots: males, 24; females, 5; total, 29, or ·0042 per cent. of the population. Deaf and dumb: males, 155; females, 51; total, 206, or ·0299 per cent. of the population. Blind: males, 282; females, 120; total, 402, or ·0558 per cent. of the population. Lepers: males, 340; females, 47; total, 387, or ·0561 of the population. Total of infirms, 1264, or ·1033 per cent. of the total population. It would seem that there was some concealment in regard to the infirmities of women, particularly in the case of leprosy.

POPULATION ACCORDING TO OCCUPATION.—In Bengal most services and trades are subdivided into smaller bodies of servants and artisans, distinguished from each other by caste peculiarities scarcely perceptible to a European. The lower grades are always seeking to represent themselves as belonging to the higher. Thus the *pátni* or ferryman seeks to be recognised as a *mánjhí* or helmsman. A social rather than a caste distinction induces the *piyádá* to call himself a *jamádár*. The *bhúimálí*, who is nothing but a scavenger, and accordingly regarded as the most unclean of the unclean, will represent himself, even when on oath in the witness-box, as a *málí*—a caste of comparative respectability, whose members are gardeners and makers of garlands of flowers which are used at Hindu festivals, and hung round the sacred necks of idols of Kálí, Krishna, and Ganesh. A very short study of the Census statement for the District of Bográ shows that some causes of error more powerful than any of the foregoing must have been at work. What they were it is now nearly impossible to determine, though a con-

fusion between caste and occupation is the most likely explanation. That they did exist is evident from the following instances. The number of Government clerks alone in this District can scarcely fall short of thirty, yet only a single individual is returned as a clerk. Again in nearly every Musalmán village, and certainly in one out of every two, there is to be found a *mullá* or *khandakár* to perform domestic religious rites; yet only eight of the former and seventeen of the latter are returned, the real figure being most likely fifteen hundred or two thousand. *Mandals* or village headmen are known to exist in nearly every village and hamlet, and sometimes two or three in a large village. Nothing did more to prove the existence of these village officials than the Census operations themselves, yet the total number of *mandals* given by the Census statement for Bográ is eleven. Every Musalmán family of respectability, and they are numerous in this District, keeps a servant called *báwarchi* or cook, who in the case of poorer establishments is a woman. The Census returns give three cooks for the whole of Bográ. In 1874 the *zamíndárs* of the District were called upon to return a statement of the various kinds of tenures held under them. They returned 18,744 holders of *saraswárí jots* having occupancy rights, or, as they are shortly named, occupancy *rayats*. On this return Bábu Mádhab Chandra Maitra, the Deputy-Collector directed to report on the tenures of the District, and himself a native of this part of Bengal, remarked, "I think the numbers of the occupancy tenures held by *rayats* which are given by the *zamíndárs* in their returns are untrustworthy; for it is well known that however long the occupancy of a tenant may be, most *zamíndárs* would refuse to acknowledge it until the question is regularly settled by law." The Census returns but a single occupancy *rayat* in the whole length and breadth of the District. A minor difficulty in the way of classification according to occupation is found in the large bodies of persons who pursue more than one calling. Musalmán boatmen often have a little land which they cultivate in the spring and hot weather, the crops ripening during the rains or the latter part of the year, whilst they are plying their actual business on the rivers. In describing themselves, these men usually choose agriculture as the more honourable occupation. This is a fertile cause of confusion along most of the rivers of Eastern Bengal, and applies to some extent to the police divisions of Sháriákándí and Sherpur in the District of Bográ.

For these reasons the details in the Census Compilation giving the occupations of the inhabitants have been omitted in this account.

ETHNICAL DIVISION OF THE PEOPLE.—The race divisions of the people of Bográ present a study of much uncertainty, in consequence of the original ethnical and religious distinctions having been in a large degree obliterated by the almost wholesale conversion of the people to Islám, a creed which recognises no such differences. As I have shown in a previous paragraph, this District was formerly divided into two portions by a river which was one of the largest, if not the largest, in Eastern Bengal. There are still sufficient historical remains left to us to show that the two banks of this river were inhabited by two distinct peoples, governed by their own princes down to the twelfth century—the peoples of Hindu Bárendra and of the aboriginal kingdom of Kámrúp. About that time the Musalmáns, chiefly of Afghán descent, obtained supremacy on the west bank of the Karátoyá, and the Hindu kings never again rose into power. The aboriginals on the east bank maintained their independence, though often defeated in battle during Muhammadan inroads. Indeed, there is little doubt that this eastern tract continued to be inhabited by Kochs, and in part by Mechs, down to the beginning of the sixteenth century. The sudden and extraordinary conversion of these people to the faith of Muhammad has been the subject of many disquisitions. The following passage from Mr Beverley's Census Report of 1872 attempts to throw some light on it. The policy of Hájo, who founded the Kuch Behar kingdom about A.D. 1500, "was to coalesce with the Mech or Káchári tribes, so as to be able to oppose invasion by foreign races; but his grandson, Visu Sinh, is said to have apostatised to Hinduism, and this step was followed by all the people of condition. The country was named Behar, and the converts to Hinduism took the name of Rájbansí. The rest of the people, unable longer to tolerate the despised name of Koch, and being refused a decent status under the Hindu *régime*, mostly adopted Islám in preference to helot Hinduism." "Thus," adds Hodgson, from whom the above account is derived, "the mass of the Koch people became Muhammadans, and the higher grades Hindus. Both style themselves Rájbansís; a remnant only still endure the name of Koch." Mr Beverley, however, himself states that the Muhammadans at the present day do not call themselves Rájbansí, and my own observations in Bográ bear out Mr Beverley's correction. Though the above explanation of the very high percentage of Musalmáns in this District is applicable primarily to Rangpur, it is also true in regard to the east of Bográ.

The equally large proportion of Muhammadans in the west is due

to the active proselytism of the Afghán *jágírdárs*, who, after the establishment of Bengal as a Musalmán province in the thirteenth century, were settled on rent-free tenures along the new boundary of the empire towards the east, which ran from Dinájpur to Gorághát down the western bank of the Karátoyá to near Nattor in Rájsháhí. The condition on which these rent-free *jágírs* were granted was the performance by their holders of the defensive duties of Marcher Chiefs. This condition they seem to have fulfilled with remarkable zeal, their first act being to force their own religion on the peasantry of their estates. In this way the followers of Hinduism disappeared from the whole west of the District of Bográ, except where the jungles of Pánchbíbí and Bádalgáchhi afforded them some shelter. These borderers did not confine themselves entirely to the west side of the Karátoyá; and the unconverted land towards the east afforded opportunities for religious raids, in which younger sons, whose poverty prevented them from aspiring to the titles of Mírzá or Beg, might gain at least the distinction of Ghází. These crescentades often took a more serious form, and the whole power of the Viceroys of Gaur was poured down on the eastern aboriginals. Bádauní, the Sair-í-Mutákharín, the Tarikh-í-Assám, and the Tárikh-í-Firuzsháhí, relate many such invasions, from the inroad of Ikhtiyár ud-dín Taghril Khán in A.D. 1257, down to Husáin Sháh's destruction of Kamátápur in A.D. 1490, and latter movements to the south-east.

Numerous semi-Hindu Koch villages are to be found in this District, principally in Bográ police division, and along the frontier towards Dinájpur. It is believed that their inhabitants are settlers who fled westwards during the supremacy of the Assamese, after the latter under Chudamphá conquered the native land of the Kochs in the sixteenth century. Down to the present day they are evidently a distinct people, with features of a slightly Mongolian type, and retain customs known to have been characteristic of the Koch, Mech, and Bodo races, though these are overlaid by many Hindu forms. Tree-worship is common amongst them, particularly in the ceremony known as the *búrír pujá*, in which offerings of sugar and milk are made to the *sheora* tree (Trophis aspera). This tree, which is described as an "ill-looking, scraggy, crooked, small tree" in Roxburgh's "*Flora Indica*," grows in this District to a considerable height. The small greenish-yellow flowers of its male aments are considered grateful offerings to the jungle *pírs* and *debatás*.

In most of the Districts of North-Eastern Bengal which we know to have been peopled by the mixed races known as Kochs, Mechs,

Bodos, and Dhimáls, it is found that the great mass of the lower population, though Musalmán, have not generally received the new designations, or surnames, usually of Arabic or Persian origin, that the new religion introduced. There are few Shaikhs, Kháns, or Mullás, whilst the great majority are called by a common but hitherto unexplained name of Nasya. The ordinary Muhammadan gentleman of the present day, I find, can only say that those who have no special title are Nasyas, thus giving the word a purely negative signification. The Hindu *pandit*, on the other hand, who must find a Sanskrit origin for everything, explains that the root of the word is the verb "*nas*," to destroy, and was applied as a term of contempt to the first perverts from Hinduism. Unfortunately for this rendering, it is improbable that the mass of the people of these Districts were Hindus before they became Musalmáns; and the derivation from the root "*nas*," which would mean destroyed, that is, perverted, would be *nashta*. A suggestion of the origin of the name Nasya, more in harmony with the laws of word-formation and phonetic change, has been lately thrown out. The people who are usually spoken of as Mechs are really designated Meshyas. The Magistrate of Dinájpur reports that many low Muhammadans in his District still retain that name. One of the most marked dialectic peculiarities of the eastern districts is the interchange of *m*, *n*, and *l*. It may be, then, that Nasya is merely the name of the old inhabitants of much of North-Eastern Bengal in a disguised form. I observe that some Bengalí Maulví, puzzled what to do with this large body of his co-religionists, has classed them as one of the subdivisions of Shiás. Considering that all the Nasyas of this District are Sunís, this classification cannot be regarded as trustworthy. The Nasyas were the cause of some trouble at the time of the Census. The great majority of the Musalmáns of the Bográ District were entered under this description, and the returns were sent down to Calcutta for final compilation and printing without a note being given of the religious persuasion of the Nasyas. They were there classified as Hindus, and the printing of the District Census Statement had actually begun when the error was discovered, and the proportion of Musalmáns to Hindus saved from being more than reversed. A mistake of this nature has actually found its way into the returns, as will be seen from the following statement, in the case of the Bediyás, better known as Báromásiás, an eccentric class of Muhammadans, who are ranked as semi-Hinduised aboriginals. From the above remarks it may be deduced that the majority of the

people of Bográ are converted Kochs and Mechs, with a large intermixture of Aryans, chiefly in the police divisions of Pánchbíbi, Adamdíghi, and Sherpur.

Mr C. F. Magrath's District Census Compilation thus classifies the ethnical divisions of the people. The list of Hindu castes will be reproduced on a subsequent page, arranged on a different principle, according to the rank which they hold in social esteem.

Name of Nationality, Tribe, or Caste.	
I.—Non-Asiatics.	
European.	
English,	7
Irish,	6
Scotch,	2
Total of Non-Asiatics,	15
II.—Mixed Races.	
Eurasians,	4
III.—Asiatics.	
A.—Other than Natives of India and Burmah.	
Nepálís,	1
B.—Natives of India and Burmah.	
1.—*Aboriginal Tribes.*	
Dhángar,	169
Santál,	75
Bhar,	73
Nat,	3
Total,	318
2.—*Semi-Hinduised Aboriginals.*	
Koch,	12,684
Palí,	812
Rájbansi,	2,153
Chandál,	7,647
Hárí,	6,698
Buná,	2,346
Chámár and Muchí,	1,873
Kuríl,	993
Mál,	818

Name of Nationality, Tribe, or Caste.	
Bágdí,	573
Báheliyá,	27
Bediyá,	356
Bind,	100
Mihtár,	108
Bhuimalí,	696
Karangá,	132
Káorá,	133
Dosádh,	19
Dom,	171
Total,	38,339
3.—*Hindus.*	
(i.)—Superior Castes.	
Bráhman,	4,263
Rájput,	3,426
Ghátwál,	336
Total,	8,025
(ii.)—Intermediate Castes.	
Káyasth,	4,490
Baidyá,	149
Total,	4,637
(iii.)—Trading Castes.	
Agarwálá,	6
Oswál,	2
Khatrí,	717
Gandhabanik,	519
Subarnabanik,	400
Total,	1,644

Name of Nationality, Tribe, or Caste.	
(iv.)—Pastoral Castes.	
Goálá,	3,594
Gareri,	1
Total,	3,595
(v.)—Castes engaged in preparing Cooked Food.	
Kandu,	9
Halwái,	29
Madak,	171
Total,	209
(vi.)—Agricultural Castes.	
Kaibartta,	14,833
Koerí,	1,607
Málí,	1,075
Hakar,	758
Báruí,	671
Támbulí,	399
Sadgop,	568
Kurmí,	262
Chásá-dhopá,	8
Total,	20,181
(vii.)—Castes engaged chiefly in Personal Service.	
Dhobí,	327
Nápit,	3,854
Behárá,	584
Káhár,	211
Dhánuk,	3
Total,	4,979
(viii.)—Artisan Castes.	
Kámár,	1,479
Kánsárí,	209
Sonár,	64
Sutradhár,	1,569
Sánkhárí,	12

Name of Nationality, Tribe, or Caste.	
Kumár,	3,748
Sunrí,	6,688
Telí,	1,554
Kalu,	392
Total,	15,711
(ix.)—Weaver Castes.	
Tántí,	1,801
Jogí,	4,589
Kapálí,	761
Total,	7,151
(x.)—Labouring Castes.	
Matiyál,	2,850
Chunárí,	122
Beldár,	88
Total,	3,060
(xi.)—Boating and Fishing Castes.	
Jiyár,	5,530
Jáliyá,	5,162
Málá,	2,741
Manjhí,	896
Pátní,	1,407
Pátur,	67
Pod,	4
Total,	15,870
(xii.)—Dancer, Musician, Beggar, and Vagabond Castes.	
Báití,	31
Kan,	17
Total,	48
(xiii.)—Persons enumerated by Nationality only.	
Panjábí,	1
Hindustání,	55
Total,	56

Name of Nationality, Tribe, or Caste.	
(xiv.)—Persons of unknown or unspecified Castes, .	1,051
Grand Total of Hindus,	86,154
4.—Persons of Hindu origin not recognising Caste.	
Vaishnav, ...	8,013
Native Christians, ...	3
Total, .	8,016

Name of Nationality, Tribe, or Caste.	
5.—Muhammadans.	
Juláhá, ...	532
Pathán, ...	38
Sayyid, ...	32
Shaikh, ...	4
Unspecified, ...	556,014
Total, .	556,620
Total of Natives of India,	689,447
Total of Asiatics, . .	689,448
Grand Total, . . .	689,467

Immigration and Emigration.—The principal immigrants in Bográ are Bunás from the various Districts of Chhotá (Chutiá) Nágpur. The greater number of these are not, however, newcomers to this District. They are mostly the descendants of Bunás who were introduced from near Hazáribágh, as they say themselves, by European planters, to assist in the manufacture of indigo, an industry which flourished in this District about thirty years ago. They are also employed by *zamíndárs* as labourers, or as *shikáris* or huntsmen to keep down wild pigs. They now settle in the waste parts of the west of the District in the police circles of Adamdíghi and Pánchbíbí, where they receive land rent-free for two or three years with small advances of money without interest, on condition of clearing the dense brushwood that abounds, and killing or driving off the jungle animals. They live in separate villages, or on the outskirts of villages inhabited by Hindus or Musalmáns, in separate wards known as *buná páras.*

Of quasi-permanent settlers and immigrants for labour, Mr Bignold, in his Administration Report for 1872–73, gives the following instances:—"We have police constables from Gorákhpur, Chaprá, and Arrah, and *syces* from Tirhut. The other day, riding to Naukhilá, I noticed three up-country men, who said that they came from Monghyr, that they had been years in *zamíndárí* service here, and that there were not less than 200 Monghyr men within 20 miles of them—all of whom, they said, had left their families at Monghyr. My informant said that he had been home eight or nine times. On my asking him why he had left home, he said that all the best lands in

Monghyr were taken up by indigo. During the cold weather we have plenty of visitors—Rawání-káhárs from Arrah, Chaprá, Gayá, Pátná, and Gorákhpur, take up their stations in various parts of the country, and earn a good income as palki-bearers during the season favourable for weddings, but leave as soon as the heat sets in. Bunás come in large numbers, and occupy themselves with clearing jungle, digging tanks, and making roads. In Bádalgáchhi last February, I fell in with a party of about fourscore of them, men, women, and children, all looking as merry and happy as possible. The first party I met had just taken a contract for excavating a tank, and others were tramping along to join them. The man I addressed said that this was the third year that he had come here in search of work. Two Buná leaders came to me at the beginning of May for a license to carry arms for the protection of their party on their homeward journey; although they said they were not afraid of meeting enemies until they reached the confines of their own country. I took the opportunity of questioning them about their mode of work and their earnings; they told me that 54 cubic feet went to a *chánká*, for ten of which they got a rupee; men and women working together, and the man's share of the wages being double. They said that there were 60 able-bodied men and 40 women and children in this gang; that they left Hazáribágh in November–December, arriving the next month; that the men cleared about 300, and the women 100 rupees. They were taking the whole of their gang back again. The bands of labourers from Purniah, Rájsháhí, Pábná, and Nadiyá, come and engage themselves as reapers during the cold-weather rice-harvest, and each man earns five or six annas a day; Dhaniyás, or cotton-carders, come from Maldah; bootmakers and perfumers from Gházípur. Of the latter, no less than 30 persons halted within the town of Bográ. Then there are the honest, independent Cabulis, whose faces we recognise year after year, trudging about with dried fruits, *dhusás* and cats, refusing to haggle according to local custom, and asking questions about Russia. I have also seen a party of Muhammadan doctors curiously calling themselves *baids*. They said that their headquarters were near Bhágalpur. Among the criminal visitors we receive are the Hírátís, miscalled Kashmírís, and the Nats. Of these, the former come in numerous gangs on pretence of selling jewels and ponies, the jewels being very trashy. The women of the party enter houses and occupy the inmates, while one of the gang steals money and ornaments. Several of the women were committed to the sessions, but were acquitted on

the ground that their identity was doubtful. The gang was eventually deported to Bhágalpur on my recommendation, but what afterwards became of them I know not. They told me that they had been trading in Chittagong. I had a curious opportunity of ascertaining what their conduct had been there, for on the very day on which I rode out to inquire into their case, I happened to meet with a party of people from Chittagong who had come to catch kingfishers for the sake of their plumage, selling sea-shells and skate-tail whips. They told me that the Hírátís had been entering houses in Chittagong just as they did in this District, and had plundered a quantity of property. I myself saw bags containing many hundreds of rupees with various members of the gang, against whom there was no evidence. Among the Nats we have had several convictions for coining and cattle stealing, their favourite occupations. The principal fairs of this District, such as those of Mahásthán, Gopináthpur, Sherpur, and Bogá (not Bográ), attract shopkeepers from Maimansinh and Dacca on one side, and from Beauleah and Nattor on the other, who bring cloth, hardware, and fancy articles."

Hindu Castes are fewer in this District than in most, in consequence of the great predominance of Muhammadans; and individual castes are often represented by very few members. The Musalmán religion has attracted to itself more than 80 per cent. of the population. Of the remainder, the great majority, some 15 per cent. of the whole population, are semi-Hinduised aboriginals or Hindus of the very lowest classes. Only 1·15 per cent. belong to the superior castes of Bráhmans and Rájputs, whilst only 0·56 per cent. are of the intermediate castes of Káyasths and Baidyás. The following list of seventy-four Hindu castes gives, as far as possible, the position of the different castes in Hindu society, with their ordinary occupations and numbers in this District. The figures are taken from the Census Statement for Bográ by Mr C. F. Magrath, the other information being derived as far as possible from local sources.

The following seven stand highest in the social scale:—(1) Bráhman; 4263 in number; the priestly order, though few are actually engaged in the ministrations of religion. They are chiefly found as clerks, agents, cooks, &c., to Hindu *zamíndárs*. Musalmán landlords also employ them. They are ready to take service involving the duties of a writer or clerk almost anywhere, the humbler members of the class being found sometimes keeping the accounts of wine-sellers. The Bráhmans of Bográ mostly belong to the

Bárendra sept. Mr Bignold, who has had large experience of Bográ as Collector for several years back, thinks that the Rárhi Bráhmans, a few villages of whom exist in the District, are declining in numbers and probably in rank. The religious or caste feeling that requires the marriage of girls at the earliest age possible, and the custom of extravagant expenditure on the part of the bridegroom, result in unions between girls of eight or ten and men of three or four times their age. A physiological fact, often observed before, is said to follow,—the offspring of these marriages usually being of the sex of the elder parent. The number of marriageable maidens is said to be yearly becoming fewer. This inconvenience is not so much felt by the Bárendra Bráhmans, as their community is still comparatively large. The family names of the principal Bárendra Bráhman families in Bográ are Sandyál, Maitra, Bágchi, Bháduri, and Láhuri, residing in the south-west of the District at Sherpur; at Bálubhará and Bhándárpúr, in Bádalgáchhi; and at Ujultá and Chhátiyanagur, in Adamdíghi.

Two peculiar classes of semi-hermit celibate Bráhmans are found in this District, known as Giri Gosáins and Kánphathá Jogís. The former are represented by some wealthy *zamíndárs* of Sherpur. They are said to have belonged originally to the Dravidian division of Bráhmans, but now keep up their line by adoption from any of the septs of Bengalí Bráhmans. The two present representatives are Gaur Bráhmans, and their predecessor was a Rárhi. They wear as little clothing as suffices to cover their nakedness, artificially mat their hair, and cast away the *paitá* or sacred Bráhmanical thread on joining their new life. The Gosáins of this District go to Benares to be initiated and consecrated. They, however, put this off till late in life; the present Giris, though of more than the middle age, not having yet visited that place. Mr Sherring, in his "Hindu Castes and Tribes," gives the following interesting particulars concerning this sect of devotees:—"The ceremony observed at the creation of a Gosáin is as follows: The candidate is generally a boy, but may be an adult. At the Siva-rátri festival (in honour of Siva), water brought from a tank in which an image of the god has been deposited, is applied to the head of the novice, which is thereupon shaved. The *guru* or spiritual guide whispers to the disciple a *mantra* or sacred text. In honour of the event, all the Gosáins in the neighbourhood assemble together and give their new member their blessing, and a sweetmeat called *laddu*, made very large, is distributed amongst them. The novice is now regarded as a Gosáin; but he does not become a per-

fect one until the Vijáyá Hom has been performed, at which a Gosáin famous for religion and learning gives him the original *mantra* of Siva. This ceremony generally occupies three days in Benares. On the first day the Gosáin is again shaved, leaving a tuft on the top of the head called in Hindu *chandi*, but in Sanskrit *shikhá*. For that day he is considered to be a Bráhman, and is obliged to beg at a few houses. On the second day he is held to be a Bráhmachári, and wears coloured garments and also the *janeo* or sacred cord. On the third day the *janeo* is taken from him, and the *chandi* is cut off. The *mantra* of Sivá is made known to him, and also the *radri gayátri* (not the usual one daily pronounced by Bráhmans). He is now a full Gosáin or *wán-parast*, is removed from other persons, and abandons the secular world. Henceforth he is bound to observe all the tenets of the Gosáins. The complete Gosáins who have performed the ceremony of Vijáyá Hom are celibates. It is customary, therefore, for men not to perform it until they are forty or fifty years of age, as it involves the abandonment of their wives and families. Gosáins will eat food in the houses of Bráhmans and Rájputs only. After death their bodies are not burnt, but are either buried or thrown into the Ganges." The Kánphathá Jogis are so called from having a large hole bored in the lobe of each ear, and are represented in this District by the priests of the ancient shrine of Jogir Bhuban. The Kánphathás profess to be followers of Gorákhnáth. The slitting of the ear is practised during the ceremony of induction. They wear *gerua-vastra* or reddish cloth, and a head-dress of black ribbons, like the Sutarasáins, a sect of Sikhs or Nának-sháhís. The novice is kept closely confined in a house for forty days, when he is brought out and is made a perfect disciple. The Kánphathás carry in their hands a *mor-chhal* or fan made of peacock's feathers, with which they make passes over the credulous for the purpose of exorcising evil spirits by which they may be possessed, and keeping imps and goblins at a distance. At death, the Kánphathás are buried in their own houses.

(2) Kshattriya. Though it is possible that descendants of this, the ancient warrior caste of India, exist in Bengal and in its eastern Districts, still it is alleged that none of the pure caste remains. The Khatrí caste of the Census returns is believed to be a section of the trading caste of Western Hindustán, a belief that is borne out by the fact that the Khatrís apply themselves readily to trade. Even when in *zamíndárí* service, which they enter as messengers

(*piyádá*) and treasure guards (*barkandáz*), they usually carry on a private money-lending business with the surrounding peasantry, their capital being derived from largesses exacted from the same peasantry, principally at the time of rent-paying. The Rájputs, who claim to be of the Kshattriya caste, are returned by the Census of 1872 as numbering 3426 individuals in this District. (3) Ghátwál. This caste is found only in the police division of Sherpur. They originally come from the western highlands of Bengal, and claim to be Kshattriyas. Down to the first quarter of this century, their duty was to guard the hill passes and prevent hostile incursions of predatory hill clans on the plains. In return for this service they received grants of rent-free lands from the native rulers of the country, which have been continued to them by the English. Their former semi-military occupation has now become one of rural police. The comparatively large number given under this caste for Bográ, a number greater than for Bánkurá or Bírbhúm, where they might be expected to predominate, and the fact that the neighbouring District of Pábná shows a larger number of Ghátwáls than any other District in Bengal, induced me to make special inquiries on my visit to Sherpur. I then learned first from a Rájwár coolie there, that the jungle clearers, whom I have mentioned in a former paragraph, were mostly Bhuiyás from Chhotá Nágpur, chiefly from Hazáribágh District, and that they called themselves Ghátwáls, though every one else called them Bunás. He himself would have come under the latter description. I afterwards learned that the great jungle reclamation now being carried out in the north-western division of Pábná District was effected by Bhuiyás. The statement of nationalities for Hazáribágh shows that the Bhuiyás and Ghátwáls together form nearly half the aboriginal population of that District. The former represent themselves to be of the latter caste, because the Ghátwáls have made use of their old semi-military character to claim kinship with the Rájput or military caste. It is remarkable that this deception about actual caste has not been practised in the large Districts of Nadiyá and Jessor, where Hazáribágh Bunás are much more largely employed than in either Bográ or Pábná. It is even more noticeable that the Pánchbíbí clearers, also from the same District of Chutiá Nágpur, have not in a single instance claimed to be Ghátwáls. The Census returns 336 members of this superior caste in Bográ. (4) Baidyá, the hereditary physicians or *kabirájs* of the Hindus. Many other castes have now encroached on their profession, and they themselves have turned to

other callings, being found largely as Government servants, schoolmasters, and clerks. They number 147 in this District, and live almost entirely towards the south in the police divisions of Bográ and Sherpur. There is not a single member of this caste in the large eastern police division of Sháriákándí. (5) Káyasth, the great writer caste, of uncertain origin. They claim descent on the father's side from Bráhmans, which connection is, however, repudiated by the priestly order. Wilson in his Glossary states that they sprung from a Kshattriya father and a Vaisya mother, but gives no authority for the statement. Kulin Káyasths are rare in Bográ. The Maulik sept, which is formed of seven families, is better represented. They are employed, as in other Districts, as Government and *zamíndárí* clerks. The inferior Káyasths are most largely represented in Bográ, the prevailing family names being Dhar, Dám, Chákí, Nandi, Dás, and Deb. They reside chiefly at Ráikhálí and Gobindapur in Adamdíghi police circle, and at Síbhátí and Chhátuyá in Bográ police circle. It is observable that nearly all the higher class Hindus live in the south and south-west of the District, there being very few in the east. The total number of Káyasths in Bográ is 4490. (6) Agarwálá. This is the most wealthy and important of the so-called Vaisya tribes of Upper India. It is said they originally came from the banks of the Godávarí. They were subsequently broken up and driven by the Muhammadans from their principal seat at Agroha on the confines of Hariáná. They are, in commercial activity, the Jews of Hindustán. They number only six in this District, who are jute merchants in the north-east of Sháriákándí. From what I have learned of their habits and their entire abstinence from animal food, I am inclined to think they are Jains in religion, as many of their caste fellows are in Calcutta. They are usually known as Márwárís or Káiyás. (7) Oswál, a wealthy caste of Baniyás from Hindustán, whose original country is Guzarát and Márwár. Many of them are Jains. There are two Oswál merchants in the town of Bográ. (8) Khatrí. I have already referred to this trading caste and to their alleged Kshattriya origin. They number 717 in this District, and are found principally trading in the markets or on the rivers in the eastern part of the District. Many of them are engaged in the jute trade as *daláls* or brokers. They have several customs that point to a close connection in the past between them and Bráhmans. A Khatrí boy is invested with the sacred thread at the same age as a Bráhman boy. Khatrís begin to study the Vedas at the same age as Bráhmans, and repeat the *gayátrí*

or sacred text and perform religious rites in the same manner. In Upper India a Bráhman has no objection to partake of food cooked by a Khatrí.

PURE SÚDRA CASTES.—Next in rank come the following nineteen pure Súdra castes, the sign of their position being that a Bráhman may take water from a vessel handed to him by a member of any of them. Originally these pure Súdra castes were only nine in number, as is expressed by their distinctive name, *nabasáks*. Which were the original nine castes it is very difficult to ascertain, different groups being recognised in different Districts as forming that number. The great addition to the number of castes received as pure in this District is probably due to the condition of common subjection, with its attendant degradation, to which all Hindu castes were equally reduced in Musalmán times, and which tended much to break down the barrier that an exclusive Hindu society would recognise and perpetuate. I have sought to arrange the following castes as nearly as possible according to the strength of their claims to be counted amongst the original *nabasáks*. (9) Nápit, also called Nái, but rarely in this District Párámánik, which is the title of a species of village headmen, barbers by occupation; 3854 in number. (10) Kámár, blacksmiths. Some of them are now taking to work in silver and gold, but without the injury to their caste which has befallen those of the Baniyás who engage in that business; 1475 in number. (11) Kumár, potters and makers of earthen idols; 3748 in number. (12) Sadgop, the highest of the cultivating castes, and also the quietest and most inoffensive. They seem to have obtained specially good terms from their landlords, as they usually possess holdings of moderate size, with occupancy rights. They rarely abandon cultivation for any other calling; 568 in number. (13) Báruí, growers and sellers of betel leaf, 671 in number; found almost exclusively in the police divisions of Bográ and Sherpur. (14) Gandhabanik, the division of Baniyás who have preserved their respectability. They are grocers and spice dealers; 519 in number. (15) Sánkhárís, shell-cutters and makers of shell bracelets. Native ladies are fond of working tapestry ornaments in shells which have been previously prepared by this caste; 12 in number. (16) Kánsárí, braziers and coppersmiths; in number 209, principally in the police division of Adamdíghí. (17) Madak, also called Mayrá, makers of sweetmeats. Their position in many Districts is not so good as in Bográ; 171 in number. (18) Goálá, milkmen and cowherds. The Census Report remarks of this caste,

"If there is any value in Manú's division of classes, the Goálás should by their occupation be Vaisyas, whereas they only claim to be pure Súdras, and even that honour is not generally allowed them." In the North-Eastern Districts of Bengal, as in Orissa, this claim is admitted. They reside mostly at Chálpurá, Durgáhátá, and Hátíbándá, in the police division of Bográ, at Hásakhálí in Sháriákándí, and at Elángí and Sherpur in the police division of Sherpur; 3594 in number in the whole District. (19) Málí, gardeners and flower sellers; 1075 in number. (20) Halwáí, confectioners and sweetmeat makers. They come from Benares and the Lower Duáb, and do not deserve the respect they receive in this District, if the following description of one of their subdivisions is true:—"They worship the *jhandá* or flag erected by Muhammadans in honour of Ghází Miyán, a Musalmán saint, and also the *táziá*, a small model representation of the tomb of Hassan and Husáin, carried by the Muhammadan sect of Shiás at the festival of the Muharram. They likewise go on pilgrimages with members of this sect to Bháraich in Oudh. But they are Hindus notwithstanding." They number in the District 29, according to the Census; but from what I have learned, I think this considerably short of the actual number. (21) Tilí are Telís, with a very slight modification of their name. They were originally oil-pressers and sellers by caste occupation, who having made money by that trade, have abandoned it and become grain merchants and general traders, or have risen to the higher position of landed proprietors. It is impossible to state their number in this District, as the Census returns confound them with the common Telís. (22) Koerí, a Behar caste of cultivators, described in the Census Report as "a hard-working and quiet set of people—the best spade husbandmen probably in all Bengal." They are found in this District principally in Síbganj, and number 1607. (23) Kurmís. Mr C. F. Magrath, in his "Memorandum on the Tribes and Castes of Behar," says, "Although generally in Behar a well-to-do people, a Bráhman will not take water from them; and one of the legends of their origin assigns them as slaves to Rájput and Vaisya owners." The Santáls say that they were originally Kurmís. Buchanan-Hamilton mentions a legend that they are connected with the Thárus. Their position in Bográ is better than that represented above, as they are here considered pure. They number 262, principally in the head-quarters police division. (24) Kaibarttas, are divided into two sections, Háliyá or Chásí, and Jáliyá. The former

only, who are agriculturists, are pure. The latter, who are fishermen, are impure. It is sometimes supposed that they are an aboriginal tribe from Chutiá Nágpur, but their wide distribution over Eastern Bengal would seem to negative this view. A Bráhman will drink water from the hands of a Háliyá Kaibartta. A Chaudharí, one of the wealthiest *zamíndárs* in Pánchbíbí, belongs to this caste. The Census Returns make no distinction between the two sections into which this caste is divided, and gives them as numbering 14,833 in this District, where they are most numerous in Bádalgáchhi and Pánchbíbí. (25) Támbulí or Támlí, originally *pán* growers and sellers by caste occupation, but at present money-lenders and produce-merchants. Their former trade is now in large part carried on by Musalmáns, called *pánatingás*. Many of this caste have lost the purity accorded to their old profession by taking compound interest in defiance of the ordinances of the *sástras*. Even in Bográ District, where Bráhmans are liberal to a considerable degree, I have found some doubt about the propriety of a Bráhman taking water from any member of this caste; number, 399. (26) Tántís, weavers of silk and fine cloth. The great importance of silk cultivation and manufacture in Bográ, as in the neighbouring Districts, during Musalmán and early English times, gave a position to the weavers of this part of Bengal which they have not obtained elsewhere. Many members of this caste were men of wealth and influence, and thus obtained a higher rank for the whole caste. The Tántís are much on the decline, and now number only 1801, being most numerous in Adamdíghi.

Intermediate Sudra Castes.—The following nine castes, though considered impure, are not despised, and have some claim to respectability, particularly if they have enough money to conciliate the higher castes. (27) Sonár or Swarnakár, workers in gold, silversmiths and jewellers; 64 in number. (28) Subarnabanik or Sonárbaniyá, dealers in gold and silver, and bankers; an offshoot of the Baniyá caste, who have been degraded from the rank held by their caste fellows, in consequence of their alleged habit of filching from the gold and jewels intrusted to their care, or given them to be made up into ornaments; number in 1872, 400 in the two towns of Bográ and Sherpur, to which they are confined. (29) Gárerí, an up-country pastoral caste; number in Bográ, 1. (30) Kándu, rice-parchers, and occasionally well-diggers and thatchers; number 9, in Bográ town. (31) Chásá Dhopá, formerly washermen, to whom the profession of agriculture has now given a higher position; 8 in number. (32) Telí, or oil-sellers and oil-pressers, in

number 1554. (33) Kalu, an offshoot of the Telí caste, who press oil-seeds in mills worked by bullocks; 392 in number. (34) Sutradhár, the carpenter caste in Hindu society, so called from the thread, *sutra*, with which they mark out their work. The great majority of the carpenters in Bográ are Musalmáns. This caste numbered 1569 in 1872. (35) Sháhá, this is not properly a separate caste, but the title of the more respectable members of the Sunrí caste, which is ordinarily considered entirely impure. Considering that most of the great rice trade of the District is in the hands of members of this caste, and that many of them are merchants of considerable wealth, it is only natural that the Sháhás of Bográ should claim some respectability. Their number cannot be given, as in the Census Statement they are not distinguished from the Sunrís.

LOW CASTES.—The following thirty-nine castes are the lowest of the Hindus, and though most particular about their caste distinctions amongst themselves, are utterly despised by the superior classes:—(36) Jogí, weavers, remarkable amongst Hindus for burying their dead; 4889 in number. (37) Kapáli, weavers of the coarser kinds of cloth, such as gunny; 761 in number, entirely in Bográ police division. (38) Sunri, wine-sellers by caste; many have become petty traders in country produce, and brokers for the grain and oil-seed exporters; some follow husbandry as a profession. They number, including Sháhás, 6688. (39) Dhobá, washermen; 327 in number. (40) Dhánuk, labourers and domestic servants; a western tribe, 3 in number. (41) Káhár, palanquin-bearers and servants; 211 in number. (42) Beldár, tank-diggers by caste occupation, and day labourers; number, 88. (43) Chunárí, makers of lime from burnt shells, which is eaten by the people with their betel-nut and *pán* leaves. They do not share the respectability of the growers and vendors of the latter condiment; 122 in number. (44) Behárá, palanquin-bearers and domestic servants; 584 in number. (45) Matiyál, day labourers, who chiefly do earth-work on the roads; 2850 in number, living almost exclusively in the police divisions of Bográ and Sherpur. (46) Tior, fishermen and boatmen; 5530 in number, principally in Sháriákándí. A large part of the floating population from other Districts at the time of the Census belonged to this caste. (47) Jáliyá, fishermen and boatmen; 5162 in number, principally in the south-east of the District. It does not appear from the Census Statement whether or not the Kaibartta Jáliyás are included in this number. (48) Málá, fishermen and boatmen; 2741 in number. (49)

Mánjhí, not a caste but a class of boatmen who act as helmsmen, and may be either Tiors, Jáliyás, or Málás; 896 in number. (50) Pátní, ferrymen. They are considered meaner than any other of the boating castes, in consequence of being every one's servants, and being willing for money to commit the sin, in Hindu eyes, of ferrying the most impure over the holiest river. They have the greatest difficulty in obtaining midwives to attend on their wives in childbirth. They number 1407, generally distributed over the District. (51) Pátur, boatmen; 67 in number; met with only in Bádalgáchhí. (52) Pod; 4 in number. (53) Báití, makers of matting and musicians; 31 in number; found only in Sháriákándí. (54) Kán, beggars and musicians; 17 in number. (55) Hakár, the lowest caste of agriculturists, who spread manure and sometimes act as market sweepers; 758 in number.

SEMI-HINDUISED ABORIGINALS.—The Census Statement gives the following as semi-Hinduised Aboriginals:—(56) Koch, found in this District mostly in the police division of Pánchbíbí, on the borders of Dinájpur. In a note which Mr Damant, the Assistant Magistrate of the latter District, communicated to the Registrar-General in 1872, they are thus described: "The Koch and Palis or Paliyás, as they are indifferently called, are a people peculiar to this part of the country, where they can be distinguished from all other Bengálís by their broad faces, flat noses, and projecting cheek-bones, and also by their appearance and different styles of dress. They profess to be Hindus, but while they follow the Hindu religion in the main, they also practise some ceremonies borrowed from Musalmáns, and others which are apparently remnants of an older superstition." In describing the ethnical divisions of the people of Bográ, I have referred to this people as the probable aboriginals of this part of Bengal, following the authority of Buchanan-Hamilton and Mr Hodgson. I may, however, here notice a different theory of the origin of the Koch race, maintained by Colonel Dalton in his "Ethnology of Bengal." He says: "The Koch appear to be quite out of their element amongst the Lohitic tribes, and from all I have been able to glean regarding them, it seems more likely that they originally belonged to the dark peoples, whom they resemble, who were driven out of the Gangetic provinces when the kingdoms of Maithilá and Magadha were established by the lunar and solar races, rather than to the northern Turanian or Indo-Chinese family, to whom they are so unlike. In short, I consider that they belong to the Dravidian stock, and are probably a branch of the great Bhuiyá family." They are

ordinary cultivators, labourers, and preparers of *chirá* and *khái* from rice. They number 12,684, not including the greater number of them who joined Muhammadanism. (57) Pali, a cognate tribe to the last, so called, it is alleged, from *paláite*, "to flee," because they fled before Parasuram. They sometimes pretend to be Rájputs. They number 812, principally in Pánchbíbí. (58) Rájbansís are the Kochs who first accepted Hinduism and took their sounding title at that time. They are mostly fishermen, number 2153, and reside almost entirely in the Head-quarters police division. (59) Chandáls are cultivators and fishermen, 7647 in number, in the east and south of the District. (60) Hárí, swineherds and sweepers; 6698 in number; a large class in Bográ and Pánchbíbí police divisions, the extensive jungles in the latter affording capital feeding ground for their swine, which they export to Calcutta. (61) Buná is not the name of a distinct caste, but the appellation applied to the western hill people as a body, who come to Lower Bengal in search of work. It is probably a corruption of the name of their largest tribe, Bhuiyá. In Bográ, the Bunás include Rajwárs, Baráiks, Bhumijs, Bhuiyás and Ghátwáls; in number 2346, most numerous on the Pánchbíbí clearings. (62) Chámár and Múchí. These are two distinct castes, related to one another by the similarity of the profession, shoemaking and leather-dressing, rather than by any race affinity. The Chámárs come from up-country, a large number from Dinápur being settled at Dhupchánchiá. They are the more numerous of the two castes, which together number 1873, more than two-thirds of whom reside in Sherpur police division. (63) Kuríl is properly one of the seven subdivisions into which Chámárs say they are divided, but they claim themselves to be a distinct caste. They are found as weavers and grooms, and sometimes affect to be Tántís. (64) Mál, snake-charmers; 818 in number. (65) Bágdí, fishermen, palanquin-bearers, and labourers; 573 in number, almost all in police division Sherpur. (66) Baheliyá, swineherds, bird-catchers, and hunters; 27 in number. (67) Bediyá, a well-known wandering and gipsy-like tribe in Lower Bengal, with Hindu affinities, who are noted thieves and burglars. In spite of the similarity of name, I am assured by the Police Inspector of Bográ, who is a native of Nadiyá, where they are most numerous, that the Bediyás of this District are a distinct tribe, being a peaceable, though peculiar class of Musalmáns, better known as Báramásiás, from living the twelve (*bará*) months (*más*) of the year in boats. This manner of life is preserved by no less a sanction than absolute loss of caste for any member of

the tribe who is found on shore after the jackals begin to cry. This statement of the police officer I found generally corroborated. They number 357, and are found on the Jamúná river and its tributaries in Pánchbíbí. They make a livelihood as carriers. (68) Bind, fishermen and labourers; 100 in number, all in Sháriákándí. (69) Mihtar, sweepers and scavengers; 108 in number. (70) Bhuimálí, manure spreaders and scavengers, an offshoot of the Hárí caste; 696 in number. (71) Karangá, cultivators and labourers, all in Sherpur police division; 132 in number. (72) Káorá, swineherds; 132 in number, also nearly all in Sherpur police division. (73) Dosádh, cultivators and labourers; 19 in number. (74) Dom, frequently executioners; they also light the pyre on which the Hindu corpse is burnt. They have a kind of priest of their own, called Dharma Pandit; 171 in number.

The foregoing list of Hindu castes is exclusive of 1051 persons of unknown or unspecified castes, and 56 persons enumerated by nationality alone. There are no predatory clans or castes in Bográ District; and the Collector reports no caste, except the Rárhi Bráhmans, as declining either in point of rank or numbers.

THE RELIGIOUS DIVISION OF THE PEOPLE.—HINDUS:—Below the Musalmáns in numbers, but above them in social position, are the Hindus. They number 130,644, consisting of 69,196 males and 63,448 females, forming 19·3 per cent. of the whole population; they are most numerous in the police divisions of Bográ and Pánchbíbí. As I have remarked in a previous section, the lower castes among them are only Hindus in that they have their religious rites occasionally performed by Bráhmans; their actual religion being the worship of the elements under the forms of jungle and river spirits, or of the powers of good and evil. A similar relic of nature-worship is to be traced in the ceremonies and superstitions of those of the aboriginal races who have joined Islám. In the one case Satya Náráyan is the name of the spirit worshipped; in the other a *pír* or saint called Mánik or Gházi Sáhib. In many of the low-caste Hindu villages there is no village priest or *purohit*, a head-man or *párámánik* being selected to perform any necessary rites.

THE BRÁHMA-SAMÁJ is poorly represented in Bográ. Its actual followers, though once numbering about sixty, are now not more than twenty. Accurate figures cannot be given, as in the Census Statement these monotheists are placed in those categories to which their caste names refer them. The Bráhma-Samáj was introduced into Bográ in 1858 by Bábu Krishna Kumár Sen, then second master of the District

English school, through whose exertions it flourished during his stay, but declined three years afterwards on his leaving Bográ. In 1864 the sect again revived, a school was established, and a weekly lecture inculcated the tenets and principles of the new religion. Since that time the Samáj has been regularly established in Bográ, and has erected a meeting-house, in which its followers meet on Sunday mornings and Wednesday evenings for prayer and instruction. On these occasions one of their body, annually elected, conducts the service. Although their numbers are so few, it is said that most of the inhabitants who have received an English education now sympathise with them, and that in an increasing degree. The Collector reports that many of the orthodox Hindus, who profess to adhere strictly to the distinctions and rules of caste, approve the monotheistic doctrine, as being in harmony with the teaching of the Vedas.

THE MUSALMÁNS, as before stated, number 556,620 souls, or 80·7 per cent. of the total population. The following remarks on the Musalmáns of Bográ are taken from vol. ii. of Dr Mouat's Report on the Jails of the Lower Provinces for 1868, page 62 :—"The Muhammadans of this District are said all to belong to the Hanafí sect; and it is asserted that there are very few Shiás, by far the greater number being Sunis. It is, however, clear that the distinction between these classes is not accurately understood, and I believe that there is hardly a Muhammadan who does not in some way celebrate the Muharram. An intelligent Muhammadan whom I interrogated on the subject professed himself to be a Suni, but said that he celebrated the Muharram, without, however, the *táziás*. This, indeed, seems to be the distinction between the two classes—viz., some use the *tázia* and some do not. Apart from this there are representatives in the District of the four classes of Sayyids, Shaikhs, Mughuls, and Patháns, the second class being largely in the majority." He adds—"I have since made further inquiries, and have been informed that the Musalmán inhabitants are without exception Sunis. They may call themselves so, but it is certain that they celebrate the Muharram with or without *táziás;* and I believe that the orthodox Suni does not do so, as he looks on Hassan and Husáin rather in the light of impostors than of victims. The Sunis are subdivided into four religious sects, called Hanafí, Hambalí, Málikí, and Sháfí, derived, I believe, from the names of commentators on the Kurán. All the Musalmáns of this District are said to belong to the first-named sect."

The Muhammadans of the Suni congregation or Sunat Jamá'at are

divided into Rafáídánís and Adamrafá, according to the manner in which they pray. The Rafáídánís, as their name expresses, raise their hands in prayer to the level of the head, with the palms turned forwards. The Adamrafás hold the hands either clasped on the breast, as is the habit with the Sháfís; at the waist, as the Hanafí and Hambilí Sunis do; or hanging by their sides, as is the manner of the Málíkí Sunis. The great doctrinal distinction between the Muhammadan sects in Bográ is that which divides them into real Sunis and Wahábís, or followers of the teachings of Maulvi Abdul Wahháb. All real Sunis, whether Rafáídánís or Adamrafá, acknowledge Muhammad as the last and true prophet; and at the same time hold in equal respect the first four Khalifás or successors of Muhammad, namely Abubákar, Umár, Usmán, and Alí. The Wahábís, who were originally Hanafí Rafáídání Sunis, deny the authority of these Imáms; and declaring that the Kurán is a complete guide to spiritual life, call themselves Faráizís, or followers of the *faráiz* (plural of the Arabic word *farz*), the divine ordinances of God alone. The Sunis are also divided into Sidíkí, Usmání, Farúkí, and Ulví, according as they owe their conversion to Abubákar, Umár, Usmán, or Alí. The descendants of the four Khalifás are called Sayyids, and are interdistinguished by the application of the above appellations. Thus Sayyid-ï-Farúkí is a descendant of the Imám Umár. I have not met a single Musalmán in Bográ who could say to which of the above divisions he belonged. It would be hard to expect that he should. Ordinary Suni Musalmáns are locally divided in this District into *dín-dár* or religious, and *be-dín* or irreligious. There is nothing peculiar about the *dín-dárs* except that they make some approach to real Musalmán practice, pray five times a day, avoid the beating of drums at religious festivals, and know the names of and respect the Khalifás. The *be-díns*, on the other hand, present the most degraded form of Islám. They rarely repeat their *namáz* or prayers; they attend at and join in Hindu festivals; they invariably perform the Muharram with drum-beating, and rites not to be distinguished from Hindu ceremonials. I have already described the *búrír pujá*, which they perform in common with the lowest caste Hindus. Another form of *pujá*, as it is called by the Musalmáns themselves, although the word is applicable only to Hindu rites, is the *mádal pujá*, which is performed on most occasions of joy, such as a marriage or a harvest-home. It consists of the following forms. At five in the afternoon the women of the house in which the ceremony is to be performed light two small lamps each, place them on a rice-sifter (*chálni*), and carry the whole

under their arms. The party then sally forth, the women with the lamps, and the men beating drums and cymbals, to a sacred place in the village known as the Wife's Shrine (*bibír dargah*), which is simply a small pointed mound of earth brought from the supposed grave of some *pír* or *ghází*. This they anoint with *ghí* and stain in spots with vermilion. They then return in the same order as they went, by the longest route through the village. On arrival at home there is a feast, and the night is spent in singing.

The peculiar rites of the *be-dín* Musalmáns of Bográ are not, however, always so innocent. In fact, there are few customs now existing in India as barbarous as that disclosed in the following report of the Superintendent of Police of Bográ District to the Magistrate, dated the 31st December 1872 :—"With reference to your memorandum regarding the Musalmán ceremony of marrying girls to a bamboo, called Ghází Miyán, which necessitates their living as *fakírs*, I have the honour to report that I have made inquiries as directed, through the police. Ghází Miyán is said to have been an inspired *darwesh*, who lived many centuries ago. There are only two places in the Bográ District where these mock marriages take place—at Hindá Kasbá in police circle Khetlál, and Kelna Kushiyá in police circle Sherpur. The fair or *melá* at Hindá Kasbá takes place about the 10th Jaishtha, corresponding with the 22d May, each year, and lasts one day only. Certain rent-free lands near the spot called *pírpál* have been made over to the *fakírs* to supply funds for the expenses of the ceremony, and to support them and a woman *fakír*, who was in her childhood, some forty years ago, married to Ghází Miyán. I am told that for some years the practice of marrying girls to the bamboo has not been in force ; but it is admitted that formerly girls of five or six were forced into making these mock marriages by their parents. Persons who have lost all their children or have none, think it praiseworthy to vow that, should they have a child who survives, he or she shall be devoted to the service of Ghází Miyán as a propitiatory offering for a further increase to their family. I do not quite trust the police report to the effect that girls are not made devotees at present, as I have heard from other sources that the practice still prevails at this *melá*. When no girl is provided, a mock marriage between two bamboos is customary. The *melá* of Kelná Kushiyá takes place on the third Sunday in Jaishtha, about the 20th May, each year, and here a girl is invariably married to Ghází Miyán. I gathered the following from a *fakír* regarding it. Sher Sháh, son of a king of Dehli, founded the city of Sherpur and

established the *melá* of Kelná Kushiyá at a village two miles from the town. On the second Sunday in Jaishtha since the time of Sher Sháh, the ceremony has always been held, commencing at about 4 A.M., and lasting but a few hours. The father and mother of the child remain at the shrine or *dárgah* for seven days, and then return home. If the child is a girl, she is married to Ghází Miyán, and is considered holy; if a boy, he is made a *fakír*. If a child cannot be obtained for the ceremony, the *fakírs* buy a girl of indigent parents. Girls, when once married to the bamboo, are considered the brides of the *darwesh*, and men fear to marry them, as by so doing they would commit sacrilege. The punishment is either that the girl or the man will die shortly after their marriage, or that the girl will go mad. Some instances have occurred of girls obtaining husbands after their marriage to Ghází Miyán; but as a rule, these poor girls have to expiate the rash vows of their parents by spending the remainder of their lives as *fakírs*, or by resorting to prostitution."

The ceremony is performed by the neighbouring villagers, who collect at the appointed time, carrying bamboos intended to represent different persons and variously dressed. First there is the Ghází Miyán bamboo, clothed in the red cloth called *sálu*, and with a narrow strip of white wound round it spirally from the bottom to top, the whole ending in a *chámor* or tuft of cow hair. By the side of this is carried a bamboo called Hotilá Sáhib, dressed in plain red with numerous cow-hair tufts along it. Near them follows a third called the bíbír báns, or woman's bamboo. It is precisely like the first, except that it is shorter and smaller. Behind these come two bamboos called Sháh Mádár and Buro Mádár. They are dressed in black, with white similarly wound round them. I have been unable to get an explanation of these two personages. Hotilá Sáhib was a *pír*, or holy man. The wedding is in every particular like the Muhammadan marriage ceremony, except that the girl stands under a canopy consisting of red cloth stretched on bamboos, which is called Ghází Miyán's bed. At present it is difficult to get any accurate information concerning the performance of these rites, as the people know that Government is opposed to them. Even the Bráhman *zamíndár* on whose lands they are held, and who probably finds they increase the number of persons attending the fair, tried to assure me that it all meant nothing; whilst many disinterested persons stated that the marriage was a real one, and considered binding on the girl. It is stated by some Musalmáns, with what amount of truth I know not, that of late years, at

the Hindá Kasbá fair at least, a man steps up just as the marriage is about to be completed, and urges some objection valid in Muhammadan law, whereon the marriage is adjourned for a year to have the fact inquired into; and that as this occurs year after year, no marriage ever does take place. The Kelná Khusiyá Fair owes its name to being held on the boundaries of two villages called Kalná and Pósí.

Wahábís are known to exist in Bográ in considerable numbers. Mr C. F. Magrath, the present officiating Magistrate, who was stationed in the Pátná Division during the Pátná State Trials, has furnished me with the following note on the subject: "Although the Bográ Musalmáns are an ignorant and half-Hinduised people, they seem to have been bitten severely with the Wahábí fever. Abdullá Kawáidí, the drill-sergeant of the rebels, who afterwards turned Queen's evidence, told me that Bográ and Maldah, specially the former, supplied most of the Bengálí recruits. They went by Maldah through Islámpur to Monghyr, whence they went on to Pátná, and thence started by road. Collections to a considerable amount were made here, and not a few men of position were, and still are, Wahábís. There were about half-a-dozen collectors of tax for the Jihád, who made their levies openly, and fined persons for non-compliance. Books on the subject of the Jihád were circulated; some of them in Bengálí, others in Persian and Arabic. Some of the Bográ recruits ran away, and have returned. I believe the Wahábí fever is cured; as they had to do the work of hewers of wood and drawers of water for the up-country men and Patháns, who kept them in order by their superior strength. The men who carried the collections were usually Pátná men and Hindustánís, and came as merchants, horse-dealers, and *fakírs*." In 1871 there was a State prosecution of some minor Wáhábís in this District, but there were no convictions.

Division of the People into Town and Country.—The population of Bográ District is almost entirely rural, even its trade centres being little more than market villages. According to the Census of 1872 the only town with a population exceeding 5000 is Bográ municipality. This includes not only Bográ proper, the seat of the District head-quarters, but a number of outlying villages which are largely agricultural, and at most can only be considered detached suburbs. The town population has not shown of late years much tendency to increase. It does not require any special supervision by the Magisterial authorities, and furnishes an amount of work proportionally greater than large country villages do, only in

consequence of the existence of municipalities for police and conservancy purposes. The District Census Compilation thus classifies the villages and towns: There are 1674 villages containing less than two hundred inhabitants; 668 villages with from two to five hundred inhabitants; 229 villages with from five hundred to one thousand inhabitants; 72 small towns with from one to two thousand inhabitants; 17 minor towns with from two to three thousand inhabitants; 3 towns with from three to four thousand inhabitants; 1 with from four to five thousand inhabitants, and 1 with from five to six thousand inhabitants. The Census returns also one town with between six and ten thousand inhabitants, in the police division of Sháriákándí; but the present Collector informs me that this is an error, as no such town exists. The total number of towns or large villages containing upwards of two thousand inhabitants is 23. The following is an account of the chief towns with their detailed populations, &c., as ascertained by the Census of 1872, together with short notices of other places of interest in the District.

BOGRÁ, the chief town and administrative head-quarters of the District, is situated on the west bank of the Karátoyá river in 24° 51′ N. latitude, and 89° 26′ E. longitude. The town was declared the head-quarters station of the District at the time of the establishment of the Joint Magistracy in 1821. The population seems to have increased about 35 per cent. during the last twenty years. In May 1852, Mr Russel, then Deputy-Collector, estimated the population at 4434 souls, the basis of the enumeration being the return of houses by the *chaukídárs*. This gave 739, which he multiplied by 6, considering that number the average of individual members in each household. From the average obtained by the Census of 1872, and making allowance for the increased density of population, it would be more accurate to have assumed 5 as the average population of each house, which would give 3695 inhabitants for the whole town. In 1869 the Experimental Census gave the following results: Number of houses, 1006; population—males, 2418; females, 2224; total, 4642; average number of souls per house, 4·61. The Regular Census of 1872 showed a still further increase of the population. The results then ascertained were as follow: Hindus—males, 1589; females, 961; total, 2550; Muhammadans—males, 1740; females, 1560; total, 3300; Christians, —males, 14; females, 8; total, 22. Grand total of all denominations, males, 3343; females, 2529; total, 5872. Bográ has been constituted a township under Act VI. of 1868. In 1871-72 the total municipal income amounted to £282, 6s. od., and the expenditure to £208, 8s. od.

In 1874–75, the gross municipal income had increased to £413, 14s. od., and the gross expenditure to £371, 4s. od.; the rate of municipal taxation per head of the population of the town being nearly 11 *ánnás* 3 *pies*, or 1s. 4⅞d. When the township was first established, the population was estimated at 7955 souls, though on what principle of enumeration does not appear. The items of expenditure in 1874–75 were: For the maintenance of police, £128, 4s. od.; for conservancy, £99, 2s. od.; for the repair of roads, £53, 4s. od.; for establishment, £48, 10s. od.; miscellaneous, £42, 4s. od.; and on the 1st April 1875 there was a balance of £251, 12s. od. in hand. There are within the township limits one *bázár* and two markets or *háts*. The *bázár* was laid out and supplied with drains by Mr Yule in 1842. The two markets are known as the Kálitalá and Málthinagar *háts*. The importance of Bográ is entirely due to the fact of its being the District head-quarters, as it is neither a centre of trade nor of the landholding interest. The only *zamíndár* of importance resident in it is the descendant of the Chaudharís of *parganá* Silbarsá, a girl, whose marriage has transferred this large property to another family. There is nothing of antiquarian interest in the town. The largest mosque dates from 1857. In front of the Circuit House there is a memorial of Musalmán violence, in the form of a tank excavated entirely by Bráhmans. The work was carried out under the direction of the collectorate *názir*, named Pír Khán, a daring and able man, who seems to have ruled the District for some years. He also made several miles of the Dinájpur Road by forced labour. His oppressions were at last stopped by Government when he attempted to carry off the wife of the *zamíndar* of Silbarsá.

Sherpur, situated within *parganá* Mihmánsháhí, in 24° 40′ N. latitude, and 89° 29′ E. longitude, is the second town in the District in point of population and executive importance, though markedly the first in point of age and historical interest. It is first mentioned in A.D. 1595 in the Áín-í-Akbarí as the site of a fort, called Salímnagar in honour of Salím the son of Akbar, afterwards famous as the Emperor Jahángír. It is also described by Abul Fazl and other Muhammadan writers as an important frontier post previous to the conquest of South-Eastern Bengal and the establishment of the Governors of Dacca. In these books it is always spoken of as Sherpur Murchá, to distinguish it from Sherpur Daskáhaniá, now situated in Maimansinh District. It is said to owe its name to the son of an Emperor of Dehli named Sher Sháh: *murcha* in Persian means a battery. Rájá Mán Sinh, who was the

general of the imperial armies of Akbar in Bengal from A.D. 1589 to 1606, is said to have built a palace in Sherpur. This is very probable, as the place would be a convenient centre from which to operate on Southern Bengal, and particularly on Jessor, which then included a large part of the present District of Pábná, and was held by the rebel *zamíndár* Rájá Pratápadityá, against whom it is known that Mán Sinh was ordered to direct his arms. The continued importance of Sherpur may be judged from the fact that in the map of Bengal made by Van den Broucke, the Dutch Governor in India in 1660, it is one of the three towns given on the great road which then passed eastwards and northwards from Beauleah, through what are now the Districts of Rájsháhí, Pábná, Bográ, and Rangpur, to the Assam frontier. In the map it is however scarcely to be recognised under the name "Ceerpoor Mirts." During the last century, whilst the Rájás of Nattor were building up their great estates, one of their chief managing officers, known as the Bárádwárí Kachhárí or Twelve-Gated Officer, was situated in Sherpur, and collected some five *lákhs* of rupees in rent. The large market held in Sherpur is to the present day called the Bárádwárí *hát*.

Sherpur is now the residence of the principal landholders of the District who are not absentees. Three of these families are deserving of special notice, the Giri Gosáins, the Sandyáls, and the Munshís, who are all Bráhmans by caste. The first Giri Gosáin who settled in Sherpur was named Dán. Second in descent from him by religious adoption was Raghunáth Giri Gosáin, who for some time managed the property of Rájá Pránnáth Rái of Dighápatiyá, and afterwards leased from him an estate called Naukhílá, situated in the east of Bográ District, and forming a minor Fiscal Division or *tappá*. In this way he seems to have accumulated so great a fortune, that on his death his two disciples and heirs were able to spend £10,000 each on his funeral feast or *sráddhá*. This ceremony, which took place about the beginning of this century, is described by local writers as particularly magnificent. The family, if it may be so called, still exists, and is possessed of considerable landed property. The Sandyáls owe their wealth to service under the East India Company, in the days when great power was still left in the hands of native officials. Krishna Chandra Sandyál, the founder of the family, commenced life as *saristadár* or head clerk in the Nattor criminal court, from which he was promoted to the same post in the large magistracy office of Murshidábád. He was then transferred to the office of head clerk of the Board of Revenue in Calcutta. Having amassed much

wealth in these appointments, he set up as a *zamíndár*, and purchased several of the smaller estates of the Nattor Ráj in this District, having previously secured his valuable Calcutta post for his son Mádhab Chandra. At this time there was a *munsifi* or civil court in Sherpur; and Krishna Chandra had sufficient interest to get his brother Gobind Chandra appointed its judge. He also seems to have made good use of his official position, as some years after he and his son took their places as recognised landholders in the District. The two branches of the family subsequently quarrelled, and lost much of their property in the prosecution of civil actions. The common ancestor of the Munshís, Tarafdárs, and Majumdárs, who are now the leading families in Sherpur, was Lakhan Rám Tarafdár, who commenced life as a *paikár* or broker for silk cocoons, and afterwards owned filatures of his own. He had four sons, Brája Kisor Tarafdár, Anup Náráyan Munshí, Rámkisor Tarafdár, and Nabákisor Majumdár. The first was a quiet-living man, whose eldest son was treasurer in the Bográ Collectorate in 1860. Anup Náráyan was the ablest of the family, and acquired considerable wealth by not very reputable means. He obtained his title of Munshí from holding the post of Persian clerk in the managing office of the Rájá of Nattor's estates, about the time when Kálí Sankar Rái, the founder of the Naráil family of Jessor, was the *diwán*. Anup Náráyan is said to have used his influence to shelter a body of *dákáits* or robbers and burglars under one Pandit Sháh, and shared largely in the profits of their crimes. The name of Pandit Sháh is still one of terror in Bográ. He and his gang lived at Májirá, a village on the roadside midway between Bográ and Sherpur, which must have once been a place of much importance, judging by the great number of bricks lying about and the almost innumerable tanks. The Survey map gives thirty-five of the latter in an area of not more than one square mile. Another rendezvous of his was at Goháil, a few miles north-west of Sherpur. He first came into notice about 1800, and for ten or twelve years plundered where and as he pleased. In 1812, Asad Jamá Chaudharí, the *zamíndár* of *parganá* Silbarsá, secured him and sent him for trial to the Magistrate of Rájsháhí, who sentenced him to transportation for life. Some twenty or thirty years before the day of Pandit Sháh, the neighbourhood of Sherpur was the scene of the robberies of another *dákáit* named Majnu Fakír, who seems to have been yet more powerful and daring. His favourite mode of proceeding was to set fire to a village in the middle of the day and then plunder it. His followers were armed

with fire-arms, which they freely used. The manner of the down-fall of this man is interesting, as showing the state of the country at the very time when the English began to govern it. In 1777 a body of Nágás, a caste of up-country religious fanatics, to the number of two hundred, came to this District from the North-West, with what object I cannot determine. In the Panjáb they were noted marauders, but I cannot trace any such conduct laid to their charge in Bográ. The people say they were specially commissioned by Providence to destroy the pest of *dákáití*. They are said to have been well mounted on large horses and to have been armed with long swords. They and the followers of Majnu Fakír met in battle at daybreak and fought till noon, when only the infant son of the leader of the robber gang survived on the side of the *dákáits*. The swords of the Nágás are described as lopping off the heads of the robbers with as much ease as if they were cutting the stalks of plaintain-trees. The Nágás do not seem to have stayed for plunder, and at once proceeded southward and then eastward to Maimansinh and Goálpárá. In the latter place they had a fight with some semi-Portuguese settlers, and are then lost sight of. To return to the Munshís:—Anup Náráyan's connection with Pandit Sháh was discovered, and he and his brother Brája Kisor were imprisoned in the Nattor jail for nine years. He is said to have had a very easy life in prison, and to have bribed so profusely that he was able to go home at the time of his mother's death, and perform her *sráddha* with great display. After that he returned to jail, and completed his full term of imprisonment. Anup Náráyan's only son, being childless, adopted as his heir the father of Rádhá Raman Munshí, who is now the head of the family. He owns a large estate, a very fine house, and is an Honorary Magistrate for the District.

There is an unusually large number of brick-built houses in Sherpur, which have given employment to so many men in building, that one of the wards of the town is called the Bricklayers' Ward, in consequence of their residing in it. Though the town is remarkable for the large number of Hindu inhabitants, it is surrounded on all sides by places holy for Musalmáns. I have already described the Kelná-Khusiyá ceremony. The *dargahs* or shrines of Turkun Sáyid are highly revered. He was a Ghází slain in battle by the Hindu King Ballál Sen. One shrine is called Sír Makám, where his head fell, and the other Dhar Makám, where his body now rests. About a mile to the east is a small village called Káfúrá, which

is a name often given to Muhammadan eunuchs. Stretching south from Sherpur there is a high, raised embankment, of little width at the top. It leads to the Hindu temple of Bhawání Thákúráni, and was made by Ráni Bhawání of Nattor, to enable votaries to approach the shrine on foot during the rains, when much of the country is under water. A similar embankment runs westwards from the temple to the village of Chaugáon in Rájsháhí, and was made by a *zamíndár* of the latter place, with the same object.

Sherpur has been constituted a township under Act VI. of 1868, under the management of a Municipal Committee of twelve members, of whom the Magistrate of the District is chairman. The total municipal income in 1874 was £282, 4s. od. Accumulations from previous years enabled the Committee to spend £324, 4s. od. in that year, and retain a surplus of £115, 12s. od. in hand on the 1st April 1875. The items of expenditure were: For police, £102, 2s. od.; for conservancy, £19, 8s. od.; for establishment, £40, 16s. od.; for roads, £75, 2s. od.; miscellaneous, £86, 16s. od. A large part of the miscellaneous expenditure was for clearing jungle. In 1869 the following figures were obtained from the Experimental Census of the town of Sherpur:—Number of houses, 971; population, males, 1650; females, 1857; total, 3501; average number of souls per house, 3·6. The Regular Census of 1872 gave the following numbers:—Hindus, males, 1489; females, 1289; total, 2778; Muhammadans, males, 752; females, 652; total, 1404; 'others,' males, 24; females, 23; total, 47; grand total, 4229. In his Administration Report for 1872–73, the Collector makes the following remarks on some ill-feeling concerning caste which was manifested in the town during the year:—"The town of Sherpur stands alone in this District as the residence of a number of influential *zamíndárs*. The society there consists of these *zamíndárs*, who are Bráhmans, and some wealthy Sháhás or merchants. The Sháhás hold, under the Hindu system, an inferior position; but their opulence dates from beyond that of the Munshís, the leading family amongst the *zamíndárs*. They have, therefore, been treated with consideration, and the Bráhmans have eaten at their funeral feasts. But the Bráhmans have, within the last two years, formed a *dharma sabhá*, or religious association; and one of the Bráhman leaders there proposed the exclusion of the Sháhás from the assembly, and his proposal was carried. It was then resolved that the strict Bráhmans should not eat with those Bráhmans who dined with the Sháhás, and shortly afterwards, most of the Bráhmans refused to go to the funeral of one

of the Sháhás; one Bráhman, however, who had attached himself to them, accepted their invitation. Then the orthodox Bráhmans made some overtures which the Sháhás rejected. In fact, there was some risk of a breach of the peace; for whenever any festival occurred amongst the Sháhás, that is to say, about once a week, they endeavoured to obtain the services of the Bráhman priests, which the lay Bráhmans, with the exception of the one above referred to, vehemently opposed. It was said, indeed, that they had hired club-men to settle the point, and the leading members of both sides were accordingly called on to give recognisances to keep the peace. Now I hear that the religious association has been dissolved, and, on the whole, the liberal movement has got the better of the Hindu revival."

MAHÁSTHÁN GARH is the name of a place famous in the earliest Hindu traditions of this part of India, and also of interest in later times as a Muhammadan shrine of great sanctity. It is situated seven miles north of the civil station of Bográ, in 24° 57′ N. latitude and 89° 25′ E. longitude, and consists of a great mound of earth intermixed with old bricks. This is the Hindu Mahásthán, which literally translated means the "great place." Branching out from it north and west are two great ramparts, which are continued so as to form a quadrangular enclosure, the later Musalmán fort or *garh*. Dr Buchanan-Hamilton in his account of Dinájpur District says: "The tradition belonging to this District, which is referred to the earliest period by the Hindus, is that it was under the government of Parasurám, a very powerful monarch, who had subject to him twenty-two princes, and who lived at Mahásthán Garh. The Bráhmans whom I have consulted consider this personage as the same with the sixth incarnation of the god Vishnu; but the common belief of the country is that Parasurám of Mahásthán was destroyed by a Muhammadan saint named Sháh Sultán Hazrát Auliyá. This does not appear remarkable to the Bráhmans, as they consider that Parasurám is still on earth, and that he now resides in the western parts of India." The only other source from which I have been able to obtain any information about Mahásthán is a collection of popular legends called Laghu Bhárat, put together by a Deputy-Collector of this District, in very high-flown Sanskrit, with some strange theories of his own. He identifies Mahásthán with Bárendrí, the capital of the country of the Bárendrá Hindus. In favour of this view the arguments are strong, though simple. The whole country between the Ganges, the Mahánandá, Kámrúp, and the Karátoyá,

was undoubtedly the old Bárendrá Des. To the present day much of it is called Barind. The locality of the greatest fame within it is Mahásthán, and the river of the greatest sanctity the Karátoyá. At the same time there are evident traces, as I shall afterwards mention, that a considerable city existed near Mahásthán, whilst tradition is even stronger on the point. Who were its rulers it is impossible to say. All round it, however, there are shrines, holy wells, and embankments connected with the name of Bhima, one of the Pándava brothers. The legend runs that at the end of their great contest with the Kauravas, the brothers went into the forests of Kámrúp to perform the penitential ceremony called *banabás* for a year; at the end of which time Bhima settled in the country of the King Virát, who ruled in Matsya Des, or the land of the Fish, which included much of the present Bográ District, and was so called from the fact that Virát was said to be the offspring of his mother's amour with a fish. Bhima is said to have built a large fortified town south of Mahásthán, which is marked by great earthworks, altogether about eight miles long, and still in places as much as twenty feet high. The whole country between these ruins and Mahásthán is here and there covered with old bricks. Inside the earthworks the bricks are few, but outside and east from Mahásthán they are very numerous. I am led to think that the enclosure was, like the ring forts of Italy, a place of temporary refuge, not only for the people of the neighbouring town, but of the country round, in times of danger. On one side it was protected by the great river Karátoyá, and on the other by a deep and wide ditch some four miles long, which still exists, and is used for boat-traffic in the rains. These earthworks are called by the people *Bhimer jangal*, or Bhima's embankment.

After Bhima, a dynasty of Asurs is said to have reigned in the surrounding country, and to have made the shrine at Mahásthán one of their most holy places. In Bráhmanic literature the word *Asur* is used very much as we use *pagan*, and was certainly applied to the Buddhists. Dr Buchanan-Hamilton explains it as meaning a worshipper of Siva, as opposed to a worshipper of Krishna. The other explanation is now preferred, particularly as it is known that the earlier Pál Rájás, many remains of whose times are found in this District, were Buddhists. The history of this dynasty belongs properly to Dinájpur; but it may be mentioned in connection with Mahásthán, that there is a legend that on a certain occasion twelve persons of very high distinction, of whom most were named Pál, came from the west

country to perform a religious ceremony in the Karátoyá river. They arrived too late, and settled down on its banks till the next occurrence of the holy season, the Náráyaní, which depends on certain conjunctions of the planets, and was then twelve years distant. They built numerous palaces and temples, dug tanks, and performed other pious acts. They are said to have been of the Bhuinhár or Bráhman cultivating class, which is at the present day represented by the Rájás of Benares and Bhettiá. Captain Wilford gives the date of the first Pál king, Mohipál or Bhupál, as A.D. 1017. If such is the case, the above story may be plausibly explained as a figurative description of the flight of some Hindu prince before the first Musalmán invasion. On the top of the Mahásthán mound there lies a figure made seemingly of limestone, which, I was informed by one of the *fakírs* of the Muhammadan shrine, had been found in a neighbouring marsh. It is the figure of a woman, and is very like what is usually said to be of Buddhist design; but as it is perfectly nude, it is hard to find any distinguishing mark. The extremities of the legs, which have no feet, are square, as if they were intended to fit into holes in some larger piece of stone, probably some part of the front of a temple. After this time Mahásthán became a seat of orthodox Hinduism, and the worship of Siva, the Mahádeo or great god, was celebrated with much fervour. Within a radius of a mile round, a hundred thousand *lingas* are said to have been set up in honour of the god. About the end of the thirteenth century, according to the most generally accepted traditions, Mahásthán was the capital of a minor Kshattriya prince named Parasurám. At that time the Muhammadans had conquered Gaur and driven the last Hindu dynasty out of Nadiyá, and were beginning to push their arms towards Eastern Bengal. It was then that a humble *fakír*, or religious mendicant, appeared before Parasurám, and begged for as much ground as would be covered by his *chamrá*, or skin on which he knelt to say his prayers. The Hindu prince granted his request, and the *fakír*, turning to the west, began to pray. Scarcely had he done so when the skin began to expand, and before he had done, covered nearly the whole principality. Parasurám called his troops together and attacked the *fakír*, but to no purpose, as he and they perished in the battle. Parasurám had one daughter, the beautiful Shilá Devi, whom the conqueror, who bore the name of Sháh Sultán Hazrát Auliyá, now claimed as his prize. The Hindu princess, pretending to accept her fate, found an opportunity of stabbing her lover, and then threw herself into the Karátoyá. A steep

part of the bank, where there is now a flight of stairs, still bears the name of Shilá Devi's Ghát; and in Hindu hymns the favourite name for Mahásthán is Shilá Dwíp, or the Island of Shilá. The word island draws attention to a change which has taken place in the river Karátoyá. It at one time divided into two branches near Mahásthán, reuniting again about a mile north of the present town of Bográ. The western branch is now the little stream Subil. There is a title very frequently appended to Shah Sultán's already long name, viz., Máhisawár, or Riding on a Fish, which is variously explained. The reason most generally given, though not very satisfactory, is that he came in a boat shaped like a fish, or with the figure-head of a fish. A very strange figure is still found on the top of the Mahásthán mound, which is equally difficult of explanation. This is the figure of a girl with a long fish's tail, altogether presenting the recognised semblance of the mermaid of English story. The tail is curved up under the right arm, and is covered with scales. On her head there are also what seem to be large scales instead of hair. She is half reclining on her left side. On her right shoulder is a large right hand clenched, placed back downwards with the fingers turned up. At first this seems part of a larger figure from which it has been broken, but I found on a piece of limestone, which seemed to have been at one time the threshold of a temple, a relief, much worn, which was precisely the same as the sculpture already described. The relief was three to four inches long, and the other about two feet square. I cannot pretend to explain these forms; but it is quite possible that they are connected with the old Hindu times, and may constitute a reference in stone to the allegory contained in the name of the Land of the Fish applied to this country. In my Account of Chándniá, I shall have to notice a legend of a great river goddess, who may well have been represented under the form of a being half-woman half-fish.

All the Muhammadan buildings, some of which are by appearance and repute not very old, are entirely made of brick, except where stones, evidently taken from some older building, are used. I noticed a few small blocks of granite lying about. At present the shrine is approached from the Rangpur road on the west by a steep flight of stairs. These are evidently of comparatively modern erection, the former approach being from the north by a winding path, like those seen on Buddhist topes, which, after passing nearly once round the mound, leads to a spot midway between the tomb of Sháh Sultán and a small mosque built some two hundred

years ago. Here, also, a large *Síva-linga*, some three feet and a half wide, still lies half-buried in the ground. The door entering into the tomb is supported on two uprights of stone, on each of which a word or two in Deva-nágarí is still to be seen, though so worn as to be unintelligible. I was told by one of the *fakírs* that about twenty years ago an English gentleman carried away to Rangpur a large square block of stone, on all four sides of which there were inscriptions, he could not say in what character, and figures like the woman-fish above mentioned. This shrine is supported by the largest *pírpal* estate in the District, which measures some 650 acres. It was granted by a *sanad*, given by an Emperor of Dehli. This has been lost, but it is known that the grant was recognised and confirmed in the year 1076 Hijrá, A.D. 1666, by a *farmán* of the Governor of Dacca. In 1836, proceedings were instituted by Government for resumption of this tenure, but they were abandoned in 1844 on proof of the great age of the grant. There are, besides, other sources of revenue. A fair is held at Mahásthán about the middle of April, the profits of which, about £60, are made over to the shrine. The *mutawálís* of the *dargah* are of the family of the Chaudharí *zamíndárs* of Behar and Paikar. Some time ago a few silver coins were discovered on the mound, on which was inscribed the name of Mahmúd Sháh, the first sovereign of the dynasty of Ilyás Sháh of Gaur, after they recovered the throne lost to them by their unsuccessful war with Rájá Káns or Ganesh Hákim of Dinájpur. Three of the coins are distinctly dated A.H. 852, 858, and 862, corresponding to A.D. 1448, 1454, and 1458. On one the mint town is given, Mahmudábád, which lies probably somewhere in *parganá* Mahmudsháhí, in the north of the Jessor District, and which is now frequently erroneously written Muhammadsháhí. I am indebted to Dr Blochmann, of the Calcutta Madrasá, for deciphering these coins. The whole place is of great interest, and deserves a detailed archæological survey. Excavations would doubtless bring much to light. I may mention that the similarity of the name of the last Hindu prince of Mahásthán with the great Parasurám, the sixth incarnation of the god Vishnu, has given rise to a number of traditions, in which the oldest fables of Hindu mythology are confused with the comparatively recent historical events of the conquest of Bengal by the Muhammadans.

CHÁNDNIÁ is the name of a large village about five miles north of Mahásthán, situated in 25° 1′ N. latitude, and 89° 23′ E. lon-

gitude, which was three hundred years ago the largest commercial centre in this part of Bengal. Its ancient name is said to have been Chámpánagar, and it is now sometimes called Chándmayá. It has been identified as the town marked on Van den Broucke's map in 1660 as Tessendia. There are two marshes, called Gori and Sonrái, one on either side of the village, which are said to be the remains of two great rivers. In the middle of the latter is a raised piece of ground, approached by a brick causeway, covered with bricks, which has now nearly disappeared. It is called the House of Padmadeví, a serpent goddess, whose worship seems in some way to have been confounded with that of the river goddess of the Karátoyá. Chándniá is said to owe its name to having been the residence of one Chánd Saudágar, a great merchant, who is described in the popular tradition as trading to every land a thousand years ago. In his pride he refused to worship Padma, who to revenge herself sunk his ships laden with merchandise, and on the night his six sons were married, bit and poisoned them all. Not satisfied with this, she waited till the youngest and last son, Lakhindár, was married, and then slew him also. The legend then tells how his widow, Beula Sundarí, the daughter of a merchant of Ujjain, set out on a raft with the body of her dead husband, trusting to the sacred river to bring her to some place where the gods would have pity on her and restore her husband. One day as she was travelling she saw Nyáto Dhupání, who seems to have been the washerwoman of the divinities, on the banks of the river. Her she supplicated, and on her intercession Lakhindár and his brothers were restored to life. The story ends with a description of the happy way in which Chánd Saudágar lived for the remainder of his days.

Belamlá, in the Pánchbíbí police division, in 25° 8′ N. latitude, and 89° 5′ E. longitude, contains the remains of an old town, where during a large part of last century lived Rajíb Lochan Mandal, whose wealth is said to have been as great as that of Jagat Seth of Murshidábád. He owed his affluence to his piety and obedience to his spiritual guide (*guru*), who one day, in order to test his patience and submission, commenced to beat him. At the seventh blow Rajíb refused to endure further; but for submitting to so many, was granted one *lákh* of rupees for every blow given. At the same time he was told that had he endured more, his reward would have been proportionately greater.

On the border of this District, towards Dinájpur, is the village

of Badál, where the Company formerly had a factory, and near which the famous Badál pillar was found.

VILLAGE INSTITUTIONS.—Although the Musalmán Government was partial to a centralised administration, and Islámism amongst an almost purely Muhammadan population makes a religious headship ordinarily predominate, head-men of the old Hindu type still continue to exist, at least in the villages of Western Bográ. In my account of the Census operations in 1872 I have noticed the interest and activity of these head-men, or *mandals*, in a work which was new to them, and regarded with suspicion by a large part of the people. In Hindu times, when the whole village community engaged jointly with their landlord for the village lands, the head-men, *mandals* or *pradháns*, held an important and responsible position. They seem to have been elected to this post, without any formality, by the general consent of the community that they were the fittest. Whilst appointing regularly-paid tax-collectors to each *sarkár*, or Chief Fiscal Division, as well as to each *parganá*, or Minor Fiscal Division, the Musalmáns wisely employed the agency they found ready made to hand for the collection of revenue in each village unit. This is partly to be attributed to the fact that they had the wisdom to select the greater number of their superior tax-collectors also from the Hindu community. These men naturally made use of the Hindu means of collecting the revenue, of which the chief part was the land-tax. In Bográ, as the Hindu religion gave way, and its followers adopted Islám, there was no such violent change as would break up the old system. The Hindu gradually gave place to the Musalmán head-man, who exercised all the rights and performed all the duties of his predecessor. It is believed, however, that the Muhammadan officers were frequently appointed directly by the *zamíndár*, and sometimes also by the authority of a Government official. They retained much of their old power, and were the general arbiters in village disputes. Down to within the last quarter of a century they possessed much influence, and used it as often in support of the rights of their fellow-villagers as on behalf of the *zamíndárs*. Of late years, however, they have become more and more servants of the latter, whilst the *rayats* now look to our courts as their chief protection against exaction. The post of head-man, though not hereditary in theory, has usually been so in practice, as the son usually inherited the property and the particular knowledge of village affairs which gave the father his standing. With the loss of local influence, which his changed position

towards the villagers has brought about, the headship has lost much of its attractiveness. Though the wealthier *rayats* affect to be called *pradháns*, which really means only leading men, they do not busy themselves, as their predecessors did, in matters connected with village interests. The following is a short account of the head-men of Bográ District, their duties, responsibilities, and remuneration, and also of some other village officials, founded in part on a Report on the subject by Mr Bignold, Collector in 1872:—

(1) THE PRADHÁN is the title of the head-man in the greater number of villages in Bográ. He is less frequently wanting in a village than the *mandal*; but both, and sometimes more than one of each, are to be found in every village of more than a hundred houses. He allots land to the villagers in communication with the *zamíndár's* officers, accompanies the police when they come to investigate a case, and also often when they are serving a summons or executing a warrant. He also assists the landlord's servants in calling together any *rayats* who may be in arrears for rent, for which he occasionally stands security, and he may even, if the *zamíndár* is very urgent, advance the money. He is appointed entirely by the villagers. In case of a dispute amongst them he is the general referee, but usually associates with himself other *pradháns*, if they exist in the village, or ordinary *rayats* of the better class. The committee thus formed is called a *panchávat*, because five is considered the proper number of its members. If the villagers as a body are at variance with their *zamíndár*, the *pradhán* appears as their foreman and representative. He also superintends their religious and social ceremonies, such as weddings, &c., principally among the poorer Muhammadans. He assesses on the *rayats* their share of the expenses common to the whole village, *grám kharchá*, such as the cost of carrying a corpse to the police station in case of an unnatural death; the charges of a suit in court; the cost of feeding the *zamíndárí amlá*, or clerks, when they come to collect the rent; and paying the daily fee or *roz* of messengers, either of the landlord or of any of the established courts. For these duties he occasionally receives pecuniary gifts, but more usually dues of grain, fish, and meat, as tokens of regard from the villagers on the occasion of their marriages, funeral feasts, and other ceremonies. The *zamíndár*, also, recognises his position by giving him a small rent-free holding, called his *jot pradhání*, or by slight remissions, or *házat*, in his rent, not exceeding two or three rupees annually. The *pradháns* though they

have of late attracted much attention, have not been recognised in any way by Government, nor have even their names been registered. In common with other species of head-men, their duties in connection with the criminal administration of the country are laid down in Section 90 of the Code of Criminal Procedure. They are required to communicate to the nearest Magistrate, or to the officer in charge of the nearest police station, any information which they may obtain concerning—(1) the residence in their village of any notorious receiver or seller of stolen property; (2) the arrival within the limits of such village of any person known or reasonably suspected of being a *thag* or robber; (3) the commission or intention to commit *sati* (the self-sacrifice of a widow on the funeral pyre of her husband), or other non-bailable offence, at or near such village; and (4) the occurrence of any sudden or unnatural death.

(2) THE MANDAL is another kind of village head-man, inferior to the *pradhán* in social estimation. He is exclusively appointed by the *zamíndár*, and his post is not so commonly hereditary as that of the *pradhán*. His duties are very much the same as those of the latter, except that he usually appears on the part of his master, and in opposition to what the villagers consider their interests. The mode of his remuneration is also similar. Except when there is some dispute in progress, the *mandal* and the *pradhán* try to work together; and the former is nearly as frequently a member of the village *panchá-yats* as the latter. His chief duty is to assist in collecting the rent, and to bring up the *rayats* to the *gumáshtá* or *tahsíldár*, for which purpose the latter sends about rent-day a couple of messengers or *piyádás* to help the *mandal*. For this part of his work he is rewarded by the *tahsíldár* by a small percentage on collections. Few *mandals* hold land either rent-free or at favourable rates of rent.

(3) THE BHADRAS are in Hindu villages the respectable men of the place, who owe their distinction indifferently to the possession of a little more land than their neighbours, or a little more education, or a character for uprightness. The only advantage of their position is the regard and respect with which they are treated by their fellows. They ordinarily form, with the *pradháns* and *mandals*, the village committee for settling disputes about caste or land boundaries. At marriages and other village feasts and ceremonies they are the first to be presented with *pán* or betel.

(4) THE MATBARS hold in Musalmán villages precisely the same place that the *bhadras* hold in Hindu ones. They often discharge

also the duties of priests and religious guides, and call themselves Kází, Khandakár, Akhund, &c.

(5) THE PÁRÁMANIK is the head-man amongst the lower classes, not only of Hindus, but of Musalmáns in this District. Amongst Hindus or semi-Hinduised aboriginals,—the Tántís, Chandáls, Hárís, Doms, Pods, Laheris, Kochs, and the lower description of Bairágís, who do not wear the *paitá* or thread, have *párámániks* to perform the duties of the *pradháns* in higher castes. They decide questions affecting caste and other social matters, and receive in return, besides respect, presents of grain, clothes, and occasionally money. Amongst some of the lowest castes, such as Doms, Hárís, and Kochs, they perform many of the religious rites of the people, and in a manner take the place of the *purohit* or village priest. Their influence is relatively greater than that of any other kind of head-man.

(6) THE PATWÁRÍ is a village official, who used to be appointed under Regulation XII. of 1817. His principal duties, as laid down in that regulation, were: (1) To keep the registers and accounts relating to the village or villages to which he is appointed; (2) To prepare and deliver, at the expiration of every six months, a complete copy of the aforesaid accounts, showing distinctly the produce of the *kharif* (rice) and *rabí* (winter crop) harvests. *Patwáris* are met with throughout the whole of Bográ District. These officials were nominated by the *zamíndárs*, and appointed and removed or dismissed by the Collector. They were paid by the *zamíndárs* either in money or by rent-free lands, called *patwárí jágír*. Their duties had gradually fallen into desuetude, but an attempt has lately been made to revive this class of village officials. The following is the account given by the Collector in 1872 of their position when he wrote, which may be taken as describing what they still continue to be: "*Patwáris* in this District are appointed and dismissed by the *zamíndárs* alone. They consequently differ only in name from *gumáshtás*. In fact, where *gumáshtás* are found *patwáris* are absent, and *vice versa*. The duty of the *patwárí* here is to keep rent accounts, to collect rents, and grant receipts for the same on behalf of the *zamíndár*. The Behar theory that the *patwárí* is an accountant independent of both *zamíndár* and *rayats* is unknown in Bográ. In the case of a dispute arising between the *zamíndár* and an individual *rayat*, the *patwárí* will certainly be found on the side of the former. If the majority of the *rayats* are at variance with the *zamíndár*, the *patwárí*, if a non-resident, sides with his master; but if a resident, his sympathies will often attach him to the *rayats'*

side. In the latter case, however, he has to resign his appointment. The post of *patwárí* is in no degree hereditary, although a son occasionally succeeds his father. The *patwáris* belong to a better class, as a rule, than the *mandals* and *pradháns*. In the first place, they are less in danger of ill-treatment or pressure, should rents be in arrear, than the latter, who are, as a matter of course, residents of the villages, or of one of the villages for which they act. Again, the *patwáris* need, and as a rule possess, more education than the *mandals*, some of whom cannot even read. The *patwárí* is variously remunerated; sometimes he receives a commission of 3 or 3½ per cent. on the rents he collects, sometimes he draws a fixed salary of from 1 to 3 Rs. per mensem, payable when instalments of rent are collected. He occasionally holds a grant of rent-free land in lieu of money. Whether paid in money or in land, he generally rents and cultivates land as an ordinary tenant. Those who have a little money lend it on usury, but *patwáris* are not as a rule either money-lenders or shopkeepers. Where one *zamíndár* holds several neighbouring villages, one *patwárí* has commonly charge of all. On the other hand, there may be two, or even three or four, in one village, if the estate be large, and the shareholders at variance."

The other village officials met with in this District are the *kází* or Muhammadan priest, the *purohit* or Bráhman priest, the *mahájan* or village merchant and money-lender, the *chaukídár* or village watchman, the *nápit* or village barber, the *dhobá* or washerman, the *kámár* or blacksmith, and the *ojhá* or conjurer and quack doctor. The two first are remunerated by gifts given at the various rites and ceremonies they assist in performing. They also occasionally get presents of rice or other grain from the villagers. The office of the barber is one of considerable importance, as he has to be present at several of the ceremonial acts of all classes of Hindus, such as the first shaving of a child's head, and the piercing of its ears. He is also present at funeral feasts. The *dhobá's* office is hereditary, but is not connected with any of the social rites of the people. He is paid in money or kind, and is sometimes allotted a piece of land, which he either cultivates or uses for bleaching clothes. A blacksmith is not found in every village, but in every group of three or four villages. He makes all the agricultural implements in which iron is necessary. He also performs *balidán*, or slays animals offered in sacrifice to the gods. The village watchman and the remuneration he receives are described on a subsequent page. The *ojhá* is somewhat like the *gúnin* of other Districts, and pretends to be able to exorcise evil

spirits, and to cure by incantations persons bitten by snakes. The word is believed to be an aboriginal one, *ojhás* being found amongst the least Hinduised Koch tribes.

THE MATERIAL CONDITION OF THE PEOPLE OF BOGRA is said to have very much improved of late years, in consequence of the enhancement of the prices of agricultural products. This is due principally to better means of communication with the great commercial centres of Calcutta and Dacca, since the opening of the Eastern Bengal Railway to Goálandá and the plying of steamers on the Brahmaputra and Padma. The increasing demand for fine rice among the upper classes of the native community and in Europe has also done much to enrich the inhabitants of the western portion of the District, whilst the rapid growth of the jute trade has done even more for those in the eastern portion. The suitability of the soil in Adamdíghi police division for the production of valuable crops of fine rice has lately drawn attention; and an emigration westward from the thickly-populated police division of Bográ to Adamdíghi is now the most noticeable internal movement of the people. But the standard of comfort amongst the people of Bográ is still very low. The following is a brief description of the house, manner of living, and general belongings of a small Musalmán farmer possessing an average-sized farm, with an estimate of his income, his expenses, and the value of his fixed capital in the way of house, utensils, clothing, and implements of agriculture. An average-sized farm may be taken at thirty *bíghás* or ten acres, consisting of 15 *bíghás* or 5 acres of good rice-land, 9 *bíghás* or 3 acres of not so good land, the rest being jungle or inferior land, except half a *bíghá* for the homestead. The whole rent of this land, at the ordinary rates given on another page, is £3, 15s. 0d. His house is usually composed of four detached buildings made of bamboos and straw, raised on earthen *bhítás* or platforms round the four sides of the central *uthán* or yard. The cost of such a house is about £4, 5s. 0d., and of the yearly repairs about £1, 10s. 0d. His family may consist of a wife, two children, and say a widowed sister, together with another dependent relative, and a servant. Their clothing costs about £1 yearly. His agricultural implements are enumerated on a subsequent page; together with two pairs of oxen, the whole value is about £5, 15s. 0d., but the yearly wear and tear does not exceed £1, 5s. 0d. Allowing about 1¼ *sers* of rice a day to each adult, and half that amount to each child (total, say 8 *sers*), the family will consume about 2920 *sers*, or 52 hundred-

weight of rice in the year, which, at 4s. the hundredweight, the ordinary average cost over a number of years, is £10, 8s. 0d. There is another important item of yearly cost to be met in the purchase of seed grain, which amounts to half a hundredweight per acre for *ús* or rice sown broadcast, and half that amount for *ropá* or transplanted rice. The cost of seed on the farm contemplated would be about £1. 15s. 0d. a year. The other articles of food, such as fish, milk and spices, together with such luxuries as tobacco, will come to another £2 a year. The total yearly expenditure, therefore, of a small farmer's family is about £21, 13s. 0d. His income is derived entirely from his farm. His fifteen best *bighás* of land produce 12 *mans* or 8 hundredweight of unhusked rice per *bighá*, which is sold at the rate of 2s. 6d. per hundredweight, that is in all £15. His second-class land gives a crop of two-thirds the quantity of his best, or in other words, the produce of the 5 *bighás* will sell for £6. The value of the other 5½ *bighás* is not much, but if sown with vegetables for home consumption, may be put down at £4, so that his total income is £25. Besides the main heads of expense that I have given above, there is often interest on money or seed rice to be paid off at the rate of 50 per cent. Such a husbandman would also try to give his children a little schooling for three or four years, which would cost him about 3s. per annum for each child. Still, there is little doubt that if he is provident he can put by from £2 to £3 a year, and if he is wise, and buys his grain at the proper season, may save as much as £4. His savings, however, do not often accumulate long. His marriage probably plunged him into debt. By the time he has worked that off, he is already looking about for partners for his children, whose marriage will cause another heavy outlay.

As far as I can learn by inquiries in the District of Bográ itself, and from the reports of various officers, European and native, it seems beyond doubt that the position of the cultivators in this District is much better than it was fifteen years ago. They are advancing in wealth, social self-respect and education; and the number of those seriously in debt, that is, in the hands of the rice-lenders, is small. The Collector, in his Administrative Report for 1872-73, after three years' experience of the District, makes the following remarks on the humbler members of the community, the cottiers and the labourers:—"The labourer, thirty years ago, received from Rs. 12 to 18 per annum, with board, worth about one rupee per mensem; lived on rice, pulse, and potherbs, with

an occasional fish, or the fry of little fish of his own catching, and wore during the year two *dhutís* and two scanty *gámchás* of coarse palma-Christi silk, which is grown, spun, and woven within the District. His wife, with a somewhat ampler cloth to cover her, was worse fed than her husband. She laboured at rice cleaning, spinning, mulberry leaf plucking, and the like; her ornaments were of lead, glass, or shell. Now, a labourer in the same position receives as much as Rs. 4 per mensem, which leaves him funds to help his board allowance by the almost daily purchase of fish, and he often, in this Muhammadan District, gets a piece of goat's flesh or fowl; he wears a much more ample upper cloth or *chádar* instead of the scanty *gámchá* before mentioned, and sometimes adds a pair of shoes. The women are more decently covered than formerly, and wear brass ornaments and silver ear-rings. But it must not be supposed that this improvement in wages, dress, and diet exhausts the advance made by the labouring class. The fact is, that its more successful members are constantly rising into the class of cultivators. A similar progressive improvement is traceable in the conditions of other classes, excepting always those who are dependent on fixed incomes. Those who used to do very well with earthen pots and pans now have vessels of brass and copper. Vendors of these vessels say that they now sell as many at a single fair as they formerly sold at three. Well-to-do *rayats* constantly walk about with umbrellas, and import small ponies for their own use. Men are less tied to the callings of their forefathers, and frequently take up subsidiary trades in addition to their principal callings. The wealth of the people of the jute-producing tract, two years ago, was most conspicuous; their houses were large and well thatched, and numerous cattle, goats, and sheep grazed around their homesteads. The cultivators of jute, however, have suffered a check during the year under review, from the fall in its market price; and the greatly increased sale of non-judicial two-*ánná* stamps seems to indicate that the *rayats* in many cases have preferred borrowing to reducing their expenditure. Some, it is said, are still holding their jute in hopes of better prices. But perhaps the most tangible evidence of the easy circumstances of the people is to be found in the rapidly increasing number of petty complaints brought before the courts. I learn, however, that in the northern parts of this District a small section of the population are the victims of the merciless system of usury known as *adhiárí*, which, literally translated, means 50 per cent. A *rayat* borrows a *man* of rice, undertaking to pay a *man* and a

half in the following year. He generally fails, and the *man* and a half is treated as a debt bearing compound interest. In course of time he assigns the produce of his holding to the creditor, and lives on such loans as it suits the latter to advance him, and thus becomes a mere serf."

DRESS.—The national dress of the Hindus, consisting of the *dhutí*, a cloth passed round the loins and between the legs from front to back, and the *chádar*, a white scarf worn loosely over the shoulders, is the ordinary one seen in Bográ. The majority of men who can provide themselves with these articles wear them, but many of the poorer sort substitute a smaller cloth called a *gámchá* in place of the *chádar*. All now wear the *dhutí*; but some time ago a large part of the labouring and agricultural classes wore merely a small square of cloth called a *kopin*, barely large enough for the purposes of decency. The better classes have now adopted, particularly in their intercourse with Europeans, a long robe, called a *chapkan*, falling to the knees and buttoned from the right shoulder across the breast. They also wear shoes of English shape. The ordinary middle-class people and shopkeepers wear native shoes with turned-up toes. The dress of the Musalmáns is very like that of the Hindus, except that the more respectable wear a skull-cap of plain, figured, or embroidered cloth called a *táj*, which literally means a crown. The Wahábís and Faráízís have a peculiar way of wearing their *dhutís*. They let them hang from the waist without passing the end between the legs. The origin of this habit is that most Musalmáns loosen out this part of the *dhutí* when about to pray, in order that the whole may hang down, as it is considered irreverent to expose the leg above the knee when praying. The sects above mentioned extend this principle, and always let the *dhutí* fall well below the knee. The ordinary dress of a woman is the *sarí*, a long piece of cloth or silk, wrapped round the waist and then crossed over the breast and shoulders.

DWELLINGS.—Only the wealthier merchants and landowners live in brick houses, the rest of the population contenting themselves with mud and bamboo cottages. In the better class of cottages wooden beams and uprights are used; but bamboo, mud, and thatching (*ulu*, *khárí*, and *benáá*) grass form the materials exclusively used by the agricultural classes. The only ventilation is through the doors and between the roof and the walls, there being no windows. The fronts and doorsteps of mud-built houses are usually *leped*, that is washed with a mixture of cow-dung and mud,

in the case of poor families by the woman of the house. The brick-built houses are in most cases small, and made up of several very small rooms, with no verandah or a very small one. The entire furniture of a peasant consists of a wooden box for his clothes and a few brass pots. To this the shopkeeper adds a wooden bed or *takhtaposh*, a large chest, and a couple of stools or *morás* made of wicker-work.

Food.—The Hindus of the District eat much the same food as in other parts of Bengal, consisting of rice, fish, pulse, spices, and preparations from milk. The Musalmáns use a more generous diet, all classes eating animal food whenever they can afford it. Fowls are eaten largely by them, and occasionally goats and oxen. Their cooking also is good. The favourite manner of preparing fish is called *bhájá*. A small fish, or a large one cut in pieces, is covered with turmeric and salt, and fried in oil. Hindus also use this dish. The *kabáb*, or roasting process, is reserved for meat and large fish without scales. In the manner of cooking called *jhol*, the meat is well rubbed with turmeric and salt and then fried in oil, in which *tezpát* (Laurus cassia) and *chillis* (Capsicum) have been boiled. When half-cooked, it is slowly boiled with a little water, black pepper, coriander seed, and *jíra* or cummin (Cuminum cyminum). Various vegetables are often added to thicken the sauce thus formed, and sometimes flour or ground rice. In *chanchárí* or *páturí*, two or three *chillis* are fried together with the same number of *tezpát* leaves. The meat is then placed in this till half-cooked, when it is boiled in well-salted water. In *sák*, the bony parts of the meat are first fried in oil, then some vegetables are thoroughly boiled, and after the water has been strained off, added to the meat. The whole is then stirred for a few minutes over the fire, and is ready for eating. The heads of large fish are also used in this dish, and are by some said to make the best *sák*. *Muihta* is a very favourite way of cooking the *chitál* fish. The back is cut into small pieces and parboiled. The bones are next extracted, and the whole is broken up or pounded. It is then mixed with various spices, such as cardamoms, cloves, cinnamon, coriander seed, turmeric, black pepper, and *jíra*. When the whole is reduced to a thick paste, it is rolled into sticks about an inch in diameter. These are then cut into discs a third of an inch thick, and fried in a pan with mustard-oil or *ghí*. It is impossible to give the average price of fish, owing to its variations at different seasons, according to the supply. Goats vary in price from 8 *ánnás* to Rs. 1-4-0, or

from 1s. to 2s. 6d. each. Milk is sold at 8 *ánnás* or 1s. for seven to ten measures, called *sers*. *Ghí*, or clarified butter, is sold at the rate of 1 to 1½ *sers* for the rupee. Pigeons are a favourite dish with wealthy Hindus, and cost 2d. to 4d. apiece. Low-caste Hindus eat ducks. Porcupines are eaten by Muhammadans and up-country Hindu palanquin-bearers, who smoke them to death in their holes. Hares are rare, but when caught are eaten by Hindus of all castes. Among birds are green pigeons, partridges, doves, peacocks, *dálpipri*, a kind of waterhen, the *sallá kuká*, and *káina*, a kind of blue wader. The Muhammadans have nearly exterminated the egret, or white paddy-bird, of which they are very fond. Having eaten the flesh, they send the finer feathers to Calcutta, where they are said to sell for their weight in silver.

AGRICULTURAL.—Rice is the chief agricultural product of Bográ. West of the Karátoyá it is almost the only great staple, oil-seeds holding but a secondary place. In the eastern police divisions, jute is a very considerable article of produce, and occupies at least a fourth of the land. The two main descriptions of rice found in Bográ District are *áus* and *áman;* of which the latter may again be divided into *buná áman* or *áman* sown broadcast, and *ropá áman* or *áman* grown from transplanted seedlings. *Aus* or autumn rice is represented in Bográ by eighteen chief varieties:—(1) *Kánchámani*, (2) *Kaitarmani*, (3) *Garhiyá*, (4) *Kalsirha garhiyá*, (5) *Dhál garhiyá*, (6) *Kadáloch*, (7) *Kasiyá panjá*, (8) *Garhpá*, (9) *Dárki sáil*, (10) *Thubrhi*, (11) *Balun*, (12) *Bhádái*, (13) *Ranjaná*, (14) *Samudráphená*, (15) *Sarshábuti*, (16) *Satiyá*, (17) *Áturá*, (18) *Indá*. This crop is sown on high lands, or such as are rarely reached by floods, in April and May (Baisákh and Jaishtha), and is reaped in August and September (Bhádra and Aswín). The majority of these species of *áus* are hardy, and can endure considerable drought; though some, such as the various species of *garhiyá*, prefer a damp, though not an absolutely marshy soil.

Haimanti or *áman* is the winter rice, and the main crop in Bográ District. It is represented by sixty-three different varieties, specimens of each of which were sent in 1873 to both the London and Vienna Exhibitions:—(1) *Sukharáj sálnyá*, (2) *Chengá máguri*, (3) *Khuman*, (4) *Ukunmadhu sálnyá*, (5) *Dál kachu*, (6) *Asiná*, (7) *Janak rái* (8) *Biragánjiá*, (9) *Nágdum*, (10) *Gajálgariá*, (11) *Samrás*, (12) *Kánsákálam*, (13) *Pankhiráj*, (14) *Kálganchi*, (15) *Tilkáphul sálnyá*, (16) *Sankar mugi*, (17) *Kanakchur*, (18) *Máil sárá*, (19) *Saral bánsi*, (20) *Lohádángá*, (21) *Jatá*, (22) *Punyámáguri*, (23) *Sulpáin*,

(24) *Mugi*, (25) *Singradal kachu*, (26) *Bánsi*, (27) *Banyá mugi*, (28) *Kálá sálnyá*, (29) *Sabaskhán*, (30) *Hánskol*, (31) *Aráil*, (32) *Káti sáil*, (33) *Ban sáon*, (34) *Khirsábád sálnyá*, (35) *Kánkuyá*, (36) *Kesar kuli*, (37) *Bánsphul sálnyá*, (38) *Madar jatádhári*, (39) *Apchhiyá*, (40) *Magi*, (41) *Káyar bhog*, (42) *Suli*, (43) *Sáiljatá*, (44) *Phulgánjiyá*, (45) *Háruyá máguri*, (46) *Beta*, (47) *Surjyamani*, (48) *Pákhrá*, (49) *Dánkamári*, (50) *Maheshbathán sálnyá*, (51) *Pánthi*, (52) *Khalsi*, (53) *Halidájáun*, (54) *Bilát kalam*, (55) *Rái mugi*, (56) *Galádariyá*, (57) *Mehi sálnyá*, (58) *Kesarganchi*, (59) *Demphá*, (60) *Sáil kháguri*, (61) *Pani sáil*, (62) *Padmanál*, (63) *Satiyá*. The greater number of *áman* rices prefer a very moist or swampy soil. This is not, however, always the case, for *biraganjiá*, *sankar mugi*, *kanakchur*, and *mugi* are always sown on dry and high lands. The best and finest *ámans* produced in the District of Bográ are all the *sálnyás*, *birágánjiá*, and *saralbansi*. These and *madar jatádhári* are amongst the most productive. *Nágdum* is the coarsest, and *punyá máguri*, *banyá mugi*, and *sabaskhán* give the smallest yield. *Aswiná* is the earliest to ripen, being cut in September (Aswín). *Chenga máguri*, *gajálgariyá*, and *kanakchur* are the best suited for *khai*, a preparation of rice much in use. *Haimantik* or *áman* rice is sown in the months of June, July, and August (Ashár, Bhádra, and Aswín), and reaped in November and December (Agraháyan and Paush). The fifty-ninth variety (*demphá*) of *áman* rice mentioned above is almost deserving of being classed as a special species. It is the most rapidly growing of long-stemmed rices, and is entirely confined to the eastern swamps of police circles Bográ and Sháriákándí. I have given a detailed account of the manner of its production in a preceding paragraph on marsh cultivation.

Boro rice is not much cultivated in Bográ. In a few places, however, in the eastern police divisions it is sown broadcast on low marshy lands in October (Kártik), after the floods have subsided, and is cut at the end of the cold weather in March and April (Phálgun and Chaitra).

Besides rice, the only other CEREALS grown to any considerable extent in the District are wheat or *gam* (Triticum æstivum) and barley or *jab* (Hordeum hexastichon), both of which are sown on dry land in October (Kártik) and reaped in March (Phálgun). If they have been preceded, as is usually the case, by a rice crop, the land has to be manured. They are sometimes sown together or interspersed with mustard. The straw of both is considered

unfit for cattle fodder. Wheat is ground in a mill, and barley with a pestle and mortar. Oats, which I believe are not found wild in any part of Bengal, were grown to a large extent as a cultivated crop in Pánchbíbí about fifteen years ago by Mr Payter, the farmer of the Government *khás mahals* in that part of the District. The out-turn is described as having been very good.

GREEN CROPS.—These crops are not largely cultivated, except in the east of the District, where they are sown on *pálí* land as a second crop after both the *áman* and *áus* rice have been harvested. They are generally leguminous or cruciferous plants, pulses, or oil-seeds. The principal are :—(1) *Matar* or peas (Pisum sativum), (2) *Musurí* (Cicer lens), (3) *Arhar* (Cytisus cajan), (4) *Más-kaláí* (Phaseolus Roxburghii), (5) *Mug* (Phaseolus mungo), (6) *Sarishá* or mustard (Sinapis dichotoma), (7) *Tísi* or linseed (Linum usitatissimum), (8) *Khesárí* (Lathyrus sativus). Besides these chief varieties, there are other green crops which are met with in this District :—(9) *Kálá mug* (Phaseolus maximus), (10) *Soná mug* (Phaseolus aureus), (11) *Makhan sím* (Dolichos gladiatus), (12) *Kálá sím* (Dolichos virosus), (13) *Barbati* (Dolichos catjang), (14) *Rái* (Sinapis ramosa), (15) *Bút* or *chholá* (Cicer arietinum). Most of these crops are sown between the 15th October and the end of November; but linseed and *chholá* are sown as late as the beginning of January, when the cutting of the rice on land suited for their production has been delayed. They are, however, mostly grown on *áus* land which has lain fallow from the previous August or September. A valuable oil-seed is the produce of the *til* plant (Sesamum orientale), two or three varieties of which are found in Bográ. The best and most common kind is the *krishna* or black *til*, a crop that grows in the latter part of the rainy season, and matures in the beginning of the cold weather. Two and even three of the above green crops are sometimes sown together, and are reaped together, or one after the other, as they ripen. It is believed that equal quantities of mustard and peas, intermixed in one field, produce a good crop of each. Amongst oil-seeds, mustard and *rái* are frequently sown together, in the proportions of two parts of the former to one of the latter. Linseed and *matar* are also said to grow well together, and to give a larger produce than when sown separately. *Matar* seed is sometimes scattered amongst *buná áman* rice when the latter is half grown, in the end of October. This is done after the heavy rains and floods of the year are over, and when the *áman* crop itself is likely to be a late one.

THE FRUIT TREES indigenous to Bográ District, or raised from seed in it, are as follow:—(1) The mango or *ám* (Mangifera indica), of which the well-known Maldah species is found here; (2) The guava or *peyárá* (Psidium pyriferum); (3) The *jám* (Eugenia jambolana); (4) The custard-apple or *átá* (Anona squamosa); (5) The tamarind, *imlí* or *tetúl* (Tamarindus Indica); (6) The pumelo or *batáví nebu* (Citrus decumana); (7) The lime or *nebu* (Citrus limonum), of which there are several varieties; (8) The jack-fruit or *kántál* (Artocarpus integrifolia); (9) The *papáya* (Carica papaya); (10) The pine-apple or *ánanás* (Bromelia ananas); (11) The *nona* (Anona reticulata); (12) The *badám* (Terminalia catappa); (13) The plantain or *kelá* (Musa paradisiaca); (14) The cocoa-nut (Cocos nucifera); (15) The *gáb* (Diospyros embryopteris); (16) The Bengal quince or *bel-phal* (Ægle Marmelos); (17) The *lichi* (Nephelium lichi); (18) The fig or *áumur* (Ficus carica); (19) The date-tree or *khájur* (Phœnix sylvestris); (20) The pomegranate or *dálim* (Punica granatum); (21) The *haritaki* (Terminalia chebula). The jack is the most plentiful fruit in Bográ, nearly every fifth tree met with belonging to this species. The plantain and mango are also abundant; but the date and the cocoa-nut are both scarce.

FIBRES are largely represented in Bográ District. The following is a list of the fibrous plants, with a short description of the manner the fibre is extracted, and an estimate of its value:—(1) Abelmoschus esculentus, or *dhenros*, grows on high lands not containing sand. The fruit is eaten, but the mode of preparing the fibre is unknown. (2) Hibiscus cannabinus, or *meshtá pát*, one of the mallow order, is rare in Bográ, and grows best on a clayey soil mixed with sand. The stalks are first decomposed in water, and the fibre then drawn out by the hand. The estimated cost of production is from Rs. 4 to Rs. 4-10-8 per *bighá*, or from £1, 4s. to £1, 8s. per acre; the out-turn being from $1\frac{3}{4}$ to $2\frac{3}{4}$ *mans* per *bighá*, or from four to six hundredweights per acre, and the price Rs. 3-4-8 to Rs. 4-6-0 a *man*, or from 9s. to 12s. a hundredweight. (3) Crotalaria juncea, or *san*, is not much grown in Bográ. The cost of production and amount of out-turn are both less than in the case of *meshtá pát*. It is the only leguminous fibre-producing plant in the District. It is chiefly used for fishing-nets, in which case it is hardened by being immersed in the boiling juice of the *gáb*, or Diospyrus embryopteris. (4) Calotropis gigantea, or *ákhand*, grows wild on high waste lands. The pods are placed in the sun till they burst, and the fibre is then extracted.

It is little used. (5) Cannabis sativa, or *gánjá*, is occasionally grown within the police divisions of Bádalgáchhi and Adamdíghí for use as an intoxicating stimulant. The fibre is not utilised. (6) Borassus flabelliformis, or *tál* tree, is found in large quantities in this District, particularly in the police divisions of Khetlál, Adamdíghí, and Sherpur. The fibre is thrown away as useless, the wood of the tree being alone valued. (7) Areca catechu, or betel-nut tree, is not much grown in this District. The fruits are steeped in water for a week, and the fibre then picked out by hand. (8) Pandanus odoratissimus, or screw-pine, grows abundantly in moist soil in this District. The leaves are beaten in water with a mallet, and the fibre thus extracted. The cost of cultivation is from Rs. 3-5-4 to Rs. 4 per *bighá*, or from £1 to £1, 4s. per acre. The estimated amount of fibre is from 6 to 7 *mans* per *bighá*, or from fourteen to sixteen hundredweights per acre. I have been unable to find out the value of this crop, as the fibre is rarely sold. (9) Sanseviera zeylanica, or *murvá*, a stemless liliaceous plant, with a perennial root and radical leaves one to four feet long. The leaves are boiled with cow-dung, when the fibres become readily separable from the cellular tissue by washing in water. They are not sold, and the value of this crop cannot be estimated. (10) Yucca gloriosa, another lily, is common in Bográ, and is largely used as an ornamental garden fence. It grows on high lands. (11) Musa paradisiaca, the edible plantain, is grown on low lands which have a little sand in them. (12) Bromelia ananas, the pine-apple, is common in high lands and shady places. Of the three last plants, fibre is obtained from the leaves of the first and last, and from the bark of the second, by beating with a short heavy bamboo stick. The fibres thus produced are only used for domestic purposes, and are never sold. (13) Linum usitatissimum, or flax, is not very common. It is produced to some extent in the north of the police division of Sháriákándí, for the sake of the oil expressed from the seeds. Clay mixed with a little sand is the best soil for its cultivation. The valuable qualities of this plant as a fibre are quite unknown in this District. The mode of preparing fibre from rice-straw, bamboo, and the refuse of sugar-cane is also unknown. (14) Corchorus olitorius and (15) Corchorus capsularius, both plants of the order Tiliaceæ or linden-tree group, are the chief fibre-producers of Bográ. The fibre they yield is the *koshtá* or jute of commerce, which is cultivated chiefly in the eastern portion of the District. It is grown almost entirely on low lands, and on *chars* or alluvial banks where sand is not in excess.

The heaviest kinds of alluvial deposits, such as the beds of old marshes or tanks, are unsuited to jute, though useful for manuring the lighter lands on which it is grown.

The following facts with regard to jute cultivation in this District are condensed from a report on the subject by the Collector in 1873. Jute cultivation is carried on chiefly in the Madhupur outpost of the police division of Sháriákándí. The total area in the whole District under jute in 1872 was 49,599 acres. This is the largest extent of country which has been cultivated with this staple since the commencement of the jute trade in Bográ about the year 1847. It was for the first ten years produced over an area not more than one-eighth of the above. During the next ten years it doubled, and perhaps quadrupled this extent; or in other words, about 1867 the area of jute cultivation was about one-half of what it was in 1872. In 1873 there was a considerable falling off, the Collector returning the jute area for that year at 35,419 acres. This was due to the fact that the heavy crops of the previous year had glutted the market. The out-turn per acre also had diminished in consequence of a severe cyclone, which occurred in September 1872, and was felt along the banks of the lower Brahmaputra more than in any other part of Bengal.

All the species of jute in this District are divided into two kinds, the *jáli* or *áus*, and the *numliá* or *áman*. *Jáli* jute is sown in the months of February and March (Mágh and Phálgun), and is cut in July and August (Ashár and Srában). *Numliá* jute is sown in April and May (Chaitra and Baisákh), and is cut in September, October, and November (Bhádra, Aswín, and Kártik). For the cultivation of both sorts the land is first ploughed four or five times, the larger clods being broken, if necessary, by means of a bamboo mallet. It is then manured either with cow-dung or marsh-weeds, and the seeds are sown. When the young plants have come up to the height of three or five inches, the land is weeded and harrowed with an implement called a *nánglia*. When sufficiently grown and about to blossom, they are cut off at about two inches from the root. They are then formed into small bundles, and put into water with floating weights placed over them to keep them submerged. Having been left for a fortnight in the water, which should not be a running stream, but if possible clear, stagnant, and free from sand, they are then taken out and beaten with a stick, after which the fibres readily separate from the crushed and decayed cellular tissue in which they are embedded. The fibre is dried in the sun, and

made up into small bundles varying in weight from half a *ser* to a *ser;* in which form they are sold to the *páikárs* or merchants' agents, who attend the markets in the jute country and buy up the supply brought in. The *páikárs* sell to the merchants, who make up the jute into large bundles or drums of from one to two *mans* weight, and export it to Calcutta for shipment to the European markets. The following figures give the approximate cost of the several processes of jute cultivation in growing and preparing the crop, &c. :— Cost of ploughing and sowing, Rs. 3 per *bíghá*, or 18s. per acre ; cost of harrowing, 4 *ánnás* a *bíghá*, or 1s. 6d. an acre ; of manuring, 8 *ánnás* a *bíghá*, or 3s. an acre ; of weeding, Rs. 2 a *bíghá*, or 12s. an acre ; of keeping the plant under water, R. 1 per *bíghá*, or 6s. an acre; of extracting the fibre, Rs. 2 per *bíghá*, or 12s. an acre. Total cost, Rs. 8-12-0 per *bíghá*, or £2, 12s. 6d. an acre. The out-turn varies from 4½ to 9 *mans* a *bíghá*, or from 10 to 20 hundredweights per acre. The cultivators are careful in selecting the soil on which to grow jute, and understand the value of interchanging crops. According to the ordinary system of rotation followed in this District, jute is sown on the same land for two, or at most three, years in succession ; mustard being frequently raised on the land after the jute is cut, as a winter crop. Rice is then sown for about the same period, after which jute may be again successfully cultivated. The jute known as *jáli pát* is also called *desí* and *aushá pát. Numliá pát* is divided into *pátnái, toshá, amoniá, meghlál,* and *kochmardan pát.* The cultivation is carried on by peasants of the ordinary class, but it is remarkable that they are almost without exception Musalmáns. It is said to affect injuriously the grain supply, and is also credited with being the chief cause of cholera in the east of the District, in consequence of the stems becoming putrid in the process of maceration. A full account of jute in Bengal, its cultivation and export, together with a consideration of the economical and sanitary aspects of the crop, condensed from the Report of the Jute Commission of 1873, will be found at pp. 421–441 of the "Statistical Account of Maimansinh."

Other Crops.—Potatoes and yams of kinds are grown in large quantities, not less than eight species of the latter being cultivated for food. The real potato (Solanum tuberosum) has been introduced into the District with success. The *sutní álú* (Dioscorea fasciculata) is particularly prolific and cheap. The ordinary price of this yam near Calcutta is about one pice, or a farthing and a half, for a pound weight. In Bográ, ten times and often fifteen times that quantity may be ob-

tained for the same money. Some of the other species grown are Dioscorea alata, D. rubella, D. aculeata, and D. purpurea. During the scarcity of 1874, *káuni* (Panicum italicum) not only gave one good crop, but in Sháriákándí police division produced a second time in consequence of a shower of rain immediately after the first cutting. *Chiná* (Panicum miliaceum) is also produced. The *báigun* (Solanum melongena), the *kuli-báigun* (S. longum), and the *rám-báigun* (S. hirsutum) are cultivated. *Ulu* and *kharí* grass (Saccharum cylindricum and fuscum), though not grown from seed, are fenced in and protected on land which produces them. The *shar* (Saccharum sara) is the grass which is interwoven with a Bráhman child's hair before it is first cut. It is used for making ropes to fasten the thatch on houses, whilst *ulu*, *kharí*, and *benâ* (Andropogon muricatus) are used for the thatch itself. *Juár* (Andropogon sorghum), which resembles oats, is grown in Pánchbíbí police division. The bamboo (Bambusa arundinacea) is found in every part of the District. The *tulda* and *behur*, or prickly bamboo, are also found.

Tobacco is an unimportant crop. In July 1873 the Collector reported that about 2846 acres were sown with tobacco, but that none was exported, as the produce was not sufficient for the local demand. The seed is sown in September, and the seedling plants transplanted in October. The crop is gathered in the latter part of January and in February, and cured before the end of March. The leaves are made up in bundles of from ten to twelve for retail sale, and in bundles of fifty to sixty for larger transactions. A seed called *belátí* or European is occasionally used, but it is said that it gives an outturn inferior to that obtained from native seed.

Sugar-Cane Cultivation.—The three police divisions of this District which formerly formed part of the District of Dinájpur were, during the greater part of the first half of this present century, the most important sugar-cane producing tracts in this part of Bengal. In 1810, Dr Buchanan-Hamilton, in his "Account of Dinájpur," speaking of Bádalgáchhi, says, "The sugar made in this part of the country is called *bádal*, and is reckoned the best in the District." The observations of this accurate observer on the preparation of the inspissated juice or *gur*, and the subsequent process of refining, are condensed below. These operations have since changed only in some minor particulars.

"The boilers are of two sizes, one adapted for making, at each operation, about 540 Calcutta *sers*, or 1105 lbs.; the other boils 464 *sers*, or 950 lbs. The latter, which is most in use, weighs 490 lbs.,

and will contain about 2672 lbs. of water, or about 42¾ cubic feet, reckoning 1000 ounces to the cubic foot. It is in shape a segment of a sphere, 9 feet in diameter at the mouth. It is sunk into a cylindrical cavity in the ground, which serves as a fireplace, so that its edge is just above the floor of the boiling-house. Some manufacturers have only one boiler, others as many as four; but each boiler has a separate hut, in one end of which is some spare fuel, and in the other some bamboo stages, which support cloth strainers. This hut is about 36 feet long and 15 broad; has mud walls 9 feet high, and is raised about 18 inches above the ground. For each boiler are required two other houses. One, in which the extract of sugar-cane is separated from the molasses by being strained, is about 30 feet long by 15 wide. The other hut, which is about 45 feet long by 12 wide, is that in which, after the extract has been strained, boiled, and clarified, the treacle is separated from the sugar, by an operation analogous to claying. Each sugar manufacturer has also a warehouse, the size of which is in proportion to the number of his boilers. The walls of these three last huts are of clay; and under the thatch, in order to diminish the risk from fire, they have a roof terraced with the same material. The floor of the warehouse is raised three feet above the soil, and the whole premises are surrounded by a high wall of mud.

"The most simple process by which the sugar is procured from the pot-extract, as performed at Bádalgáchhi, and by which the sugar called *bádal* in the neighbouring markets is produced, is as follows:—Take 960 lbs. of pot-extract, divide it into four parts, put each into a bag of coarse sackcloth (*chati*), hang these over an equal number of wide-mouthed earthen vessels, and sprinkle a little water on them; there will drain from the bags 240 lbs. of a substance called *máth* by the natives, and which is analogous to the molasses that flow from the hogsheads in a Jamaica curing-house. The remainder in the bags is called *sar*, and is a kind of coarse Muscovado sugar, but is far from being so well drained and freed from molasses as that which comes from the West Indies. Put the 720 lbs. of this substance into the boiler with 270 lbs. of water, and boil them briskly for 144 minutes. Then add 180 lbs. of water, and boil 48 minutes more. In the meantime, strain 90 lbs. of water through an earthen pot with some holes in its bottom, lined with straw, and filled with ashes of the plantain-tree. Four *sers* of this clear alkaline solution are added to the boiling sugar, and occasion a thick scum, which is removed. After twenty-four minutes, 4½ pounds of alkaline solution and three-eighths of a pound of raw milk are added,

and the boiling and scumming are continued twenty-four minutes. This must be repeated from five to seven times, until no more scum appears. Then add 240 lbs. of water, take out the liquor, and put it into a number of strainers. These are bags of coarse cotton cloth, in the form of inverted quadrangular pyramids, each of which is suspended from a frame of wood about two feet square. The operation of straining occupies about ninety-six minutes. The strained liquor is divided into three parts. One of these is put into the boiler with from three-eighths to one and a half pounds of alkaline solution, $\frac{3}{3\frac{1}{2}}$ lb. of milk, and $30\frac{1}{2}$ lbs. of water. After having boiled for between forty-eight and seventy-two minutes, three-fourths of a pound of milk is added, and the liquor is poured in equal portions into four refining-pots. These are wide at the mouth and pointed at the bottom, but are not conical, the sides being curved. The bottom is perforated, and the stem of a plantain leaf forms a plug for closing the aperture. When they have cooled a little, the refining-pots are removed to the curing-house, and placed on the ground for twenty-four hours. Next day they are placed on a frame, which supports them at some distance from the ground. A wide-mouthed vessel is placed under each to receive the viscid liquor that drains off, which seems to be the same as the treacle of the European sugar-houses, and by the natives is called *kotra*, *chitiyá*, and *rab*. In order to render the separation more complete, moist leaves of Valisneria spiralis (*pata*) are placed over the mouth of the pot to the thickness of two inches. After remaining ten or twelve days these are removed, and a crust of sugar about half an inch in thickness is found on the surface of the boiled liquor. The crust is broken and removed, and fresh leaves are repeatedly added until the whole sugar has formed, which requires from seventy-five to ninety days. The sugar procured is usually 267 lbs., and the treacle about 450 lbs., so that in scumming and straining the boiled liquor very little is lost, or at least the loss is compensated by the water in the molasses and treacle, for the 240 lbs. of molasses strained from the extract before it was boiled must be also considered as part of the produce. When the cake-extract is used, it does not require to be strained before it is put into the boiler; but 720 lbs. of it are broken to pieces and put at once into the boiler with 120 lbs. of water, and are then treated exactly in the same manner as the *sar* or strained pot-extract. The produce is reckoned to be usually 144 lbs. of sugar, 450 lbs. of treacle, and nearly $91\frac{1}{2}$ lbs. of scummings and strainings. It is not usual to carry the manufacture any further.

The sugar and molasses are then exported by the Jamúná to different markets in Southern and Eastern Bengal."

In 1863, Major Sherwill, the Revenue Surveyor, reported that the subsequent progress of this manufacture had been, from many causes, one of decline. It was supposed that the land had become less favourable for the growth of the sugar-cane, since the waters of the old Tistá river left this part of the country. However that may be, the deterioration of the cane was unquestionable. Mr Payter, the farmer of the principal Government estates in Bográ, has given the following account of the introduction of foreign canes into a portion of Dinájpur which has since been transferred to this District:—"My uncle introduced the Otaheitean and Bourbon varieties of cane into the Saguná estates about the year 1840. He obtained the greater part of the supply from the Agricultural Society's gardens in Calcutta; and after increasing the quantity by propagating in nurseries, he ultimately distributed it amongst the *rayats* of the *khás mahals*, whence it became disseminated all over the country. At first the people were unwilling to take it on account of its novelty, assigning various reasons for their refusal. Some of the wisest, however, accepted; and when its superiority in yield and quality became known, it was eagerly sought after. The yield per *bighá* was fully double that of the indigenous plant, and the *gur* made from it so much superior in quality as to command an enhanced price in the market. In short, those who cultivated it in any quantity became comparatively rich. The species introduced consisted of several varieties of the white and purple Bourbon cane, but in the course of a few years it all became of a uniform purple colour, caused, I suppose, by some peculiarity of soil. In the season 1857–58 the cane manifested symptoms of decline, and ultimately rotted in the fields, emitting a most offensive smell. Since 1858 it has entirely disappeared, so that at the present time (1861) not a single cane is to be found, and the *rayats* have reverted to the cultivation of the native cane, which, though of a fair kind, is not to be compared to the Bourbon. I am unable to suggest any reason for the failure, which, in this District and Rangpur, has become complete. In the latter District the Bourbon cane was also much grown. The disease first showed itself in Rangpur two or three years previous to its appearance in Dinájpur; in fact, the progress of the disease was from north to south, the cane in *parganá* Gilábárí dying off the year previous to the disease manifesting itself in Saguná, which is 15 or 20 miles farther south. It may have been worn out by high cultivation,

or the soil and climate combined may have caused it to deteriorate and decay."

The land selected for the cultivation of the sugar-cane is always raised above the level of inundation, either by nature or by excavating ditches all round it, and using the excavated earth for the purpose. After lying fallow for one or two years, the same sites are generally selected again. The ditches are re-dug, and the sediment taken from them used for manure. The cane is planted in straight furrows, having been cut into small pieces a few inches in length, which are placed obliquely in the ground five or six inches apart. It is planted in April, and grows rapidly during the rains, attaining the height of eight or ten feet by January, and is cut in February and March. The juice is extracted in a circular mill of tamarind-wood, made by the village carpenter, which works on the principle of a pestle and mortar. One mill is often employed by several different parties, who may have cultivated the cane in the same or adjoining villages, and who share the expenses, and assist with men and bullocks in the operations of pressing the cane and boiling the juice, in proportion to the quantity of cane grown by each party. The cost of a mill complete, including sheds for cutting up the cane and boiling the juice in earthen pots, the hire of an iron boiler, and the rent paid for the jungle land that supplies the fuel required, called *jálkat*, amounts to a total of from Rs. 25 to Rs. 30, or from £2, 10s. to £3. The cultivation of the cane and the manufacture of the *gur* are regarded by the *rayats* as a profitable speculation.

In 1846 Mr Yule, the Collector, made the first attempt on record to estimate the extent of sugar-cane cultivation and the amount of the out-turn. He adds, however, that his estimate is merely approximate, and founded on "data so vague that the statement cannot be considered by any means a guide to the capabilities of the District." His return gives an estimated cultivation of 12,000 standard *bighás* of 120 feet square, and an estimated produce in *mans* of *gur*, of 80 lbs. each, of 180,000 *mans*. He further calculated the entire yearly consumption of the District, whether in sugar, *gur*, or raw cane itself, the whole being reduced to their equivalents in *gur*, and 4 lbs. being considered the average allowance for each individual of the population, at 45,000 *mans*.

Cotton Cultivation.—In 1861, when the American civil war cut off the cotton supply of Manchester, and the attention of English merchants was directed to India, the Government called for reports from all officers on the capabilities of their Districts for the produc-

tion of cotton. Mr Larkins, the Collector of Bográ, drew up a very sanguine report, from which the following paragraphs are extracted: —"The soil of this District is in every way suited for the cultivation of cotton in at least two-thirds of its area. The land abounds in high artificial islands, if they may be so designated, upon which the mulberry-tree used to be cultivated in former times, and all of which would now be available for the cultivation of cotton. From inquiries made from some of the old cultivators, I find that the *rayats* are in general willing to cultivate cotton to the fullest extent, as it is the most profitable of all country produce; but as they can find no market for the sale, they have entirely discontinued its cultivation. They wish, however, to cultivate for, and receive advances from, the Government, so as to ensure payment for their outlay; but this being contrary to the maxims laid down by the Governor-General, I can, of course, hold out no such hopes to them. Were some enterprising Europeans to settle down here and make advances for cotton, I doubt not but that they would be amply repaid. Another question that naturally arises is the supply of seed—there not being a sufficient quantity in the District to sow the vast extent of land that could be cultivated. On referring to the reply to the Board's circular, I find an entry of only 500 acres of land under cotton cultivation; but this, I imagine, is considerably under the mark. In that letter, also, there is an entry of 1500 acres of land under mulberry cultivation. This might be added to the former number, giving an extent of 2000 acres available for cotton. Allowing this to be the amount that could be brought under cultivation, and that a good crop will yield 8 *mans* per *bighá*, we should be able to produce in Bográ above 5200 *mans* of cotton uncleaned; but I should hope for even more. With reference to the different parts of the District in which cotton is cultivated to a small extent, and the expenses of cultivation, I have gathered the following information. In *tháná* Gobindganj, it would appear that each *bighá* produces 2 *mans* 10 *sers* of cotton when grown intermixed with turmeric. With the little that is cultivated some growers weave their own cloth, and others sell the cotton at 5 or 6 *pies* the *ser*. The rent of cotton land is Rs. 1-4-0 per *bighá*, and the cost of cultivation is said to be from Rs. 1-8-0 to Rs. 1-12-0 per *bighá*. The produce of one *bighá* would therefore fetch Rs. 8-7-0; while the rent of one *bighá* and the cost of cultivation would be Rs. 3-4-0, leaving a clear profit to the *rayat* per *bighá* of Rs. 5-5-0. In *tháná* Bográ, I find from inquiry that cotton called *bouga* is cultivated; that the rent of the land is from

Rs. 1-12-0 to Rs. 2, and that one *bighá* yields 30 or 35 *sers*, the cotton selling at about 5 *pies* the *ser*. The police divisions of Naukhílá and Ráíganj are too low for the cultivation of cotton. In Sherpur it is not cultivated now to any extent, but used to be formerly, at a cost, it is said, of Rs. 5 per *bighá*. It is also grown in Síbganj, and sold at 5 or 6 *pies* per *ser*. Adamdíghi and Bádalgachhi would, I think, be the two best tracts for the cultivation of cotton. In both of these it is cultivated, but I have no information as to the cost of cultivation, &c., on which I can place any reliance. I am told that in Adamdíghi the expense of cultivation is greater than the value of the produce, and that one *bighá* never yields more than 10 or 12 *sers*, and that it sells at Rs. 5 per *man*. Cotton is slightly cultivated in Lálbazár, and is brought to Hílí from Chilmárí in Rangpur, and sold at Rs. 5 per *man* of 60 *tolás*."

PREPARATIONS MADE FROM RICE.—There is nothing peculiar to these preparations in this District. *Khai* is prepared from paddy or unhusked rice by being roasted on heated sand, and is given as a light diet to invalids. It is also used in native sweetmeats, and is occasionally made from other grain besides rice, such as Indian-corn. *Khai* mixed with molasses is called *murki*. *Murí* is the name of another sort of parched paddy. It is first twice boiled over a quick fire till the grain begins to burst, and then dried in the sun before husking. When husked, it is fried slowly on the fire in an earthen pan, with a little salt, water being added from time to time to prevent its burning. Meanwhile some sand is thoroughly heated; the rice is thrown on this, which causes the grains to burst. The sand is passed off through a sieve, leaving the *murí* behind. *Chirá* is prepared in the following manner:—The paddy is steeped in water for two or three days, and roasted. It is then pounded in a *dhenki*, by which means it is husked; and is at once ready for use after a short soaking in water. Native travellers ordinarily carry it with them, as it is a good substitute for boiled rice, if that cannot be procured on a journey.

AREA AND OUT-TURN OF CROPS.—The actual area of Bográ, after the recent rectification of boundaries between the District and Pábná, Rájsháhí, Dinájpur, and Rangpur, as furnished in a special return by the Boundary Commissioner, dated the 8th March 1875, is 1491 square miles. On this return that officer made the following note:—"The area of District Bográ given in the Census Report of 1872 was 1501 square miles. That area, which was found by triangulation, was approximate. The area now shown

has been obtained by summation of village areas." No good statistical information had been obtained concerning the extent of the various crops previous to 1873; but the failure of the crops in that year drew special attention to the question of food supplies. In November 1873 the Collector returned the following estimate to the Government:—"Of the total area of the District, a proportion of about three-fourths is estimated as devoted to food-growing crops, about one-sixteenth to jute, and one-sixty-fourth part to mulberry, the remainder consisting of waste and inhabited land. The District exports rice and mustard; the former extensively, of the latter a small quantity only. It imports pulses of all kinds, sugar, and wheat from Pábná and Sirájganj; from Nattor and Rámpur Beauleah in the Rájsháhí District; from Goálandá in Faridpur; and Govindaganj in Rangpur. The main food staples of the people are rice, pulses of all kinds, oil, mustard, linseed, and *til*; wheat, *jab* (a kind of barley); sugar, *gur* (molasses); *chillí*, and turmeric. These are consumed, at a rough estimate, in the following proportions:—Rice, three-fourths; the remaining staples, one-fourth; the consumption of pulses coming next to that of rice, say about three-sixteenths, and the rest, oil, &c., being about one-sixteenth. There are three rice crops in this District, namely—(1) *Áman*, (2) *Áus*, (3) *Boro*. The proportion of these crops in an average year is—*áman* rice, three-fourths; *áus* and *boro* together, the remaining fourth, of which *áus* contributes seven-eighths, and *boro* about one-eighth."

The Domestic Animals of Bográ District used for the purposes of agriculture are buffaloes and oxen. Cows are also sometimes employed in ploughing by Musalmáns, but even amongst them there is a prejudice against the practice. There are some twenty tame elephants in the District, which are employed only for show or hunting. There are no horses, except those imported by Europeans. Ponies are numerous, the better kind being brought down from the hills by the Bhutiás, and sold at the large fairs. Goats, sheep, pigs, ducks, and fowls are reared for food, or as articles of trade. Horned cattle are reared for local sale only; goats, sheep, and pigs are bought up by dealers from Calcutta. The price of an ordinary cow is about Rs. 15, or £1, 10s.; of a pair of oxen, Rs. 20 to Rs. 30, or £2 to £3; of a score of sheep, Rs. 40, or £4; of a score of kids, six months old, Rs. 15, or £1, 10s.; of a score of full-grown pigs, Rs. 100, or £10. The Board of Revenue has not attempted, from want of materials, to estimate the number of domestic animals

in Bográ. In December 1842 the Deputy-Collector of Bográ, in answer to a request from the Commissioner of Revenue, who then resided at Murshidábád, for information regarding the supply of carriage, cattle, &c., for troops, made the following report:—"As for this District, I have the honour to subjoin a statement of the number of carriages and cattle, &c., from which you will observe that it is impossible to procure sufficient carriage, even for a treasure party, without assistance from the neighbouring Districts. Two-bullock carts, 17; cart bullocks, 36; plough bullocks, 105,962." During the scarcity of 1874 the difficulty of obtaining carts in any numbers was severely felt. In April of that year the officiating Collector reported that "great exertions are being made to secure more carts, and to dispose quickly of our largely-increased allotment of grain. But it is a fact, and I trust this may be borne in mind, that we have great difficulties to contend with in Bográ as regards transport. As a rule also, the Bográ bullocks are of inferior quality, and cannot carry heavy loads. The District grain-officer has now gone himself to Nattor, where he will endeavour on the spot to secure as many carts as possible. I have written to the Magistrates of Pábná, Maimansinh, and Rájsháhí, with a similar object. Rewards have also been offered for persons who will bring carts."

THE AGRICULTURAL IMPLEMENTS used in the District of Bográ are as follows:—The *nángal* or plough, drawn by two bullocks, and consisting of the *isá* or shaft, the *phál* or share, the *khíl* or pin, and the *guti* or binding rope, the *joyál* or yoke, which, together with *salli* or yoke-pins, yoke the cattle to the plough; the *mai* or harrow, which is formed of bamboo, made up into the shape of a ladder, and united to the *joyál* by means of a rope called the *nengrá*; on it the cultivator stands, thus using his weight as a means for breaking the clods; the *delámár* or mallet, of bamboo, for breaking large clods; the *kodál*, a mattock used for digging; the *páchan*, a spade or trowel used for weeding; the *káchí* or short sickle, used in the north of the District; the *káidá* or long sickle, used in Sherpur and Adámdíghí police circles; the *penti* or stick, for driving cattle; the *kárál* or hook, used for raking together grain at the time of treading out; the *kuliyá* or winnowing basket; the *gumái* or muzzle, woven of thin bamboo, and placed on the cattle, to prevent them from eating and injuring the crops; the *dáo*, a bill-hook for clearing jungle; the *kurál* or short axe; the *dhenki* or mill for husking rice; the *dhámá* or small basket; and the *dol* or large basket, for rice. In the east of the District, where the soil is very rich, and weeds spring up so

quickly as to endanger the young crops, a large weeder called *nangliá*, armed with bamboo or iron spikes, is drawn over the ground, in order to root them out. Most of the above implements and a pair of oxen or buffaloes are required for cultivating what is technically known as a plough of land, which is equivalent to about four or five acres for a pair of oxen, and to six or seven acres for a pair of buffaloes. The capital required to purchase the implements and cattle necessary to cultivate a plough of land varies, according to the kind of oxen used, from Rs. 35 to Rs. 55, or from £3, 10s. to £5, 10s. If buffaloes are employed the price is higher, being sometimes as much as Rs. 75, or £7, 10s.

WAGES AND PRICES have greatly increased within late years, but the former seemingly more than the latter, wages in the case of common coolies having trebled during the past twenty years. The following rates were officially returned to me by the Collector of Bográ in 1871 :—Coolies and agricultural day-labourers earned from 2½ to 3 *ánnás* per diem. Agricultural day-labourers often received their food besides the above rate of wages, particularly in the busy seasons of ploughing and reaping. Thatchers earned 3 *ánnás* a day; bricklayers from 4 to 5 *ánnás;* and smiths and carpenters from 5 to 6 *ánnás* a day. Formerly, in 1854, the rates were :—For coolies and day-labourers, 1 to 1½ *ánnás* per diem ; for bricklayers, the same ; for smiths and carpenters, 3 to 4 *ánnás* a day. At present, in the harvesting of the great rice crops, labourers are employed as reapers at the rate of Rs. 7 or 14s. per mensem, with food. A field-labourer, hired by the year, receives Rs. 2-8-0 or 5s. a month, with his board. In 1871 the ordinary *bázár* rate for best cleaned rice was 5s. 7½d. per hundredweight; for common cleaned rice, known as *motá chául* and used by all the humbler classes, 3s. 11¼d. In 1854 the prices of these articles are said to have been generally half of the above rates. In 1860 prices had advanced 50 per cent. on the rates of 1854, fine cleaned rice costing 4s. 6d. a hundredweight; coarse cleaned rice, 3s. ; best quality unhusked rice, 2s. 5½d. ; inferior quality unhusked rice, 1s. 6d. The rates during the scarcity of 1866 were 15s. a hundredweight for fine cleaned rice ; and 9s. 11d. for coarse rice. These latter figures have been returned to me by the Collector as derived from the records, and are true for the whole year, except for the month of October, when they were somewhat exceeded, common rice reaching the price above given for fine cleaned rice. In 1874 prices varied very considerably, being highest in July,

when common rice in some of the outlying police circles cost 17s. the hundredweight.

WEIGHTS AND MEASURES.—Two standards of weight are in use in Bográ District:—One, the *ser* of 60 *tolá* weight, is that ordinarily employed in native transactions, and is nearly equivalent to 1 lb. 9 oz. avoirdupois. The other is the Calcutta or Government standard *ser* of 80 *tolá* weight, commonly called the *pakká ser*, which is much less frequently employed than the former. The aliquot parts into which the minor denominations divide themselves are the same for both standards. They are as follow:—4 *chhaták* = 1 *poá*; 4 *poá* = 1 *ser*; 5 *ser* = 1 *pásuri*; 8 *pásuri* = 1 *man* or *maund*. The liquid measure is precisely the same as the above, which may be considered the dry or grain measure. It is not exactly accurate to speak of grain-measure as being one of weight. It is, particularly in the case of retail transactions, quite as much one of capacity. The retail grain-dealer, either in his shop in the *bázár*, or in his stall in the market, never weighs out his rice or wheat. He measures it by means of a semi-spherical bamboo cup or basket, which is supposed to contain a certain quantity, but which is rarely correct. Measure of distance takes an *ánguli* or thumb-breadth as its unit. The table of distance or long measurement is:—24 *ánguli* = 1 *háth* or cubit of 18 inches; 4 or 5 *háth* = 1 *káthá*; 20 *káthá* = 1 *rasí*; 100 *rasí* = 1 *kos*, or two miles; 4 *kos* = 1 *yojan*. The length of the *háth* varies in nearly every *parganá* in the District. For instance, in *parganá* Khátá, in the police division of Adamdíghi, the *háth* is 20½ inches, and 75 of these *háths* go to a *bighá*; in *parganá* Saguná, in Pánchbíbi, the local *háth* measures 22 inches, and 87 of these *háths* make a *bighá*; in the great eastern *parganá* of Pratápbázú, the *háth* in use, according to the specimen *háth* entered in the Collectorate, which I have measured, is a little more than 20 inches, of which 80 go to the *bighá*. In the central *parganá* of Silbarsá, the standard *háth* of 18 inches is current, but only 75 of these go to the *bighá*.

The measures of time, besides the usual divisions of day, month, year, &c., which are much the same in native as in English calculation, except that the Bengali month begins about the middle of the English month, are as follow:—60 *anupál* = 1 *pál*; 60 *pál* = 1 *danda*, or 24 minutes; 7½ *danda* = 1 *prahar*, or 3 hours; 4 *prahar* = 1 *dibas*, or day; 8 *prahar* = 1 *dibárátri*, or day and night; 30 *dibárátri* = 1 *más*, or month. There are various denominations of land measure. They are as follow:—320 square *háth* = 1 square *káthá*; 20 *káthá* = 1 square *bighá*. A second mode of calculating superficial

... = 1 *pari* ... *pari* = 1 *kuṛi*; or again, ... = 1 *kuṛi* ... *kuṛi* ... = 1 *gaṇḍá*; 1 square *nal* = ... *nal* ... = 1 *gaṇḍá* ... *gaṇḍá* = 1 *kátthá*. In the last system of measurement 1 *gaṇḍá* ... twenty equals 1 *kuṛi* in the two previous. In a ... of 1 *kuṛi*. The cloth measure in use in Bográ is the following:—3 *angul* = 1 *girah*; *girah* = 1 *háth*; ... *háth* = 1 *gaz*. The following are jewellers' weights:—4 *dhán* or rice grains = 1 ... or seed of the *kunch* (*Abrus precatorius*); 4 *ruti* = 1 *másha*; ... *másha* = 1 *ánri* or *ana*. The latter weights are also used in druggists and silversmiths. The *ser* is not a definite standard, but it ranges about 80 grains troy. 10 *maṇḍá* = the standard *koṇá* of 180 grains troy as fixed by Regulation VII. of 1833. All articles sold by weight in the District of Bográ are weighed by the *kachchá* standard of 80 to the *ser*. This is the case with oil, cotton, thread, silk and milk. Fish are sold so much each, so much for the score or *kuḍi*, for a score or *bisá* or for eighty or a *pan*. Vegetables are sold by the basket or *sál* of one *ser*. *Pán* is retailed at per hundred, and sold wholesale by the nominal hundred or *bírá* of eighty. Cocoa-nuts are sold in heaps or *jorá*, and mangoes in nominal hundreds of 100.

WASTE LANDS.—There is a considerable extent of cultivable and uncultivable waste in most of the police divisions of Bográ District, chiefly in Panchbíbí, Khetlál, Sherpur, and Sháriákándí. Some twenty years ago a similar description would have applied to Adamdighi, which was nearly depopulated by some virulent disease, probably cholera, and by the inroads of wild animals; but its fine soil has attracted many settlers, principally from other parts of this District. In South Sherpur and Pánchbíbí the clearers of the jungle are semi-Hinduised aboriginals from Chutiá Nágpur. So late as 1854, Mr Russell, the Collector, gave the following account of *parganá* Kismat Barbakpur, which had been shortly before that date a Government estate situated in Adamdighi:—"I find that at the time the *jamá bandi* (or rent-roll) was framed, on which the Settlement of 1248 (A.D. 1841) was founded, there were in the village of Bírnagar (the principal one on the estate) 65 *rayats* residing in or cultivating lands. The number is now reduced to only 24. In Jalálpur there were formerly 17 *rayats*; there are now 10; and in Lakhikol the number has fallen from 16 to 13. The cause of this falling off in the number of *rayats* is not easy to ascertain; but I believe, from what I have seen of this part of the District, that if it were possible to obtain trustworthy statistics as regards the popula-

tion, it would be found that it has—whatever may be the cause—for some years been on the decrease. It is certain that in all directions there are large tracts of country now waste or covered with jungle, which show signs of having been at one time well and carefully cultivated. The primary cause to which I have heard this ascribed is the high rates at which the estates were originally assessed. Those lands which were unable to bear the rates so fixed fell out of cultivation, the jungle increased, and with it sickness and the plague of wild beasts. As these evils grew, those *zamíndárs* who found their estates no longer profitable allowed them to be sold. Purchasers could not be found, and the lands consequently became the property of Government. When nothing is done to check the progress of the jungle, the deterioration goes on till at last the village becomes uninhabitable. In one of the villages I visited last year, Gangurá, this process had been completed; there was not a single inhabitant or a rood of cultivated land. The reasons for deserting are probably various. In bad seasons, a *rayat* unable to meet the demand of rent or the claims of his *mahájan* will frequently leave his village. The demand for *rayats* is also so great that temptations are held out to them to desert by the neighbouring *zamíndárs*. Many of the desertions took place several years ago, as far as I can learn; some, it is said, before the *mahal* was let in farm."

This description would apply with greater force to the condition at that time of nearly one-third of Pánchbíbí. The Government possesses several estates in that police division, there being some of considerable size in *parganás* Sagúná, Apáil, and Khangair. They all escheated to Government, from the inability of the former proprietors to pay the revenue. When put up to sale, they found no bidders, and were bought in by Government at a nominal valuation. The population in these *parganás* is so scanty, probably in consequence of their extreme unhealthiness, that a large portion of the area is uncultivated. It consists, in a great measure, of heavy forest and grass jungles, and swampy lands too low for cultivation, but scarcely low enough to deserve the name of marshes. The inhabitants are unhealthy, being subject to attacks of fever and ague, especially at the cessation of the rainy season. In localities such as these, cultivation is carried on under many difficulties and disadvantages. Jungle grows up with surpassing rapidity in the *pali* soil, pigs and other animals commit great depredations, and necessitate night watching by some members of the family to frighten them off the crops. Sugar-cane is particularly liable to destruction by wild pigs.

Hunters have to be kept for the purpose of destroying these animals, or they would multiply so rapidly as to render cultivation impossible; while the absence of the men from their homes at night affords great facilities to thieves. There being much more land than there are men to cultivate it, the small holders desert their villages on the slightest pretext. Being, however, much attached to the locality where they have been brought up, they seldom go any considerable distance, and almost always return after the absence of a year or two. These desertions often occur with a view to gaining time to pay their debts or evading them altogether. Cultivation, under these circumstances, could only be carried on at great disadvantage. Hence the inability of the former native landholders to meet their engagements, and the unwillingness of others to attempt to farm estates presenting so many difficulties, which have now been overcome by European management and enterprise. When the estates were first taken in hand by the late Mr J. W. Payter, they were in a deplorable state, but under the care of that gentleman and of the present landlord, they are now in a comparatively flourishing condition. Roads have been constructed in all directions, bridges made, jungle cut down, and various other improvements effected, by which unhealthy jungle and unproductive lands have been converted into a valuable property, and the rent more than doubled. The cultivators are now well to do, and seem to appreciate the advantages of having for their landlord a gentleman who interests himself in their welfare, and personally superintends all matters connected with the estates.

Land Tenures.—The following description of the various forms of land tenure at present existing in the District of Bográ is chiefly derived from a report on the subject drawn up by Bábu Mádhab Chandra Maitra, Deputy-Collector, dated the 6th June 1874; together with such information as I could obtain from the Collectorate Office, and from the returns obtained up to the present time (April 1875), under the provisions of the Road Cess Act of 1871.

In a District so recently created as Bográ, and formed from small parcels derived from many other Districts, there is some difficulty in describing the older kinds of tenure. In 1832, when Bográ became a distinct receiving centre for land revenue, its fiscal area was less than one-half of that covered by its magisterial jurisdiction. Even at the present time, one-third of the land revenue of the District is paid into treasuries other than that of Bográ. The revenue and Collectorate records are, therefore, in-

adequate guides to the number and nature of the tenures of the District. In the case of those estates which were transferred absolutely from the jurisdiction of their original Collectorates, the records are incomplete. Sometimes they were not forwarded to the Bográ office at all; but more usually they were sent unaccompanied by any list or description, and were never fully arranged and classified in Bográ. In 1835 an attempt was made to obtain a complete register of rent-free tenures through the agency of the police, but it did not meet with success.

All the tenures in this District may be primarily divided into three classes:—(1) Ordinary revenue-paying tenures; (2) Revenue-free and rent-free tenures; and (3) Service tenures. Ordinary revenue-paying tenures form by far the greater part of the area of the District. Under this head are included the great estates entered on the Collectorate rent-roll, as well as the majority of the subordinate tenures into which these estates are broken up. They are represented in the District of Bográ by the following varieties:—

THE ZAMÍNDÁRÍ in Musalmán times was the unit of revenue collection, and seems at first to have coincided in size with a *parganá*. *Zamíndárís* were grouped in varying numbers into areas of revenue audit, rather than revenue collection, called *sarkárs*. When the East India Company assumed the *aiwání* of Bengal in 1765, the *zamíndárí* continued to bear in very many cases the same relation to the *parganá*; but the latter had been broken up into minor divisions called *tappás*, *kismats*, and *tarafs*, whilst the word *zamíndárí* had begun to assume the meaning it now usually bears, that of the English word "estate," a landed property of more or less considerable extent held with absolute proprietary right. Mr D. J. M'Neile, C.S., in his Report on the Village Watch of the Lower Provinces of Bengal, thus describes the relations of the *zamíndár* to the governing power at about this period:—"During the final years of the Muhammadan rule, the position of *zamíndárí* establishments in their relations to the State became entirely changed. As the hold of the Mughul Government upon the country became relaxed, the minute supervision of the collections of the public revenue and the annual revision of assessment, carried on through the agency of the *kánungos*,—officers maintained by the Government to check and audit the *zamíndárs*' accounts, and watch their proceedings generally,—gave place to a system by which the revenue was farmed out to the highest bidders, the farmer *zamíndárs* being left to manage the

zamíndárís as they pleased. From this point they were no longer, as they had been, purely and simply officers of Government. They acquired a certain independent interest in the rents, if not in the lands of their estates, an interest which it is well known was recognised by Lord Cornwallis' Government at the time of the Decennial Settlement as a proprietary right. It is not at all necessary to discuss in this place the merits of that recognition. It is sufficient to point out that, during the century which preceded Lord Cornwallis' enactment, a change had been in progress which culminated in the affirmation by the ruling power of the *zamíndárs'* proprietary title, and in the withdrawal of the Government from all interference with them in the internal management of their estates, except in certain cases provided for by law." While the *zamíndárs* continued mere revenue collectors, without any further rights in the land, they were remunerated by grants of service-land, held rent-free or at favourable rates, called *nánkár*, and intended, as the name expresses, to provide means for the subsistence of them and their families. Under the new or farming system these grants were no longer made. The fact that the tenures known as *nánkár* had entirely disappeared from this District before the British occupation, shows that the semi-proprietary character had been assumed at a comparatively early date in Bográ. At the time of the Permanent Settlement the greater part of this District was held by three *zamíndárs*, the north-western *parganás* forming part of the Dinájpur Ráj, the south and south-east being an outlying estate of the Rájá of Nattor, and the centre round the present District head-quarters being owned by an old Musalmán family, known as the *zamíndárs* of *parganá* Silbarsá. The entire number of landholders within the present limits of Bográ who then held *zamíndárís* cannot now be ascertained, in consequence of the very incomplete state of the records. The Census Report of 1872 returned a total number (male and female) of 496 *zamíndárs*.

INDEPENDENT OR KHÁRIJÁ TÁLUKS form a species of tenure which is distinguishable from the *zamíndarí* of the present day only by the history of its origin. They are borne on the Collectorate Rent-roll or *taují* as distinct estates-in-chief, each having a separate registry number. They existed under the Muhammadan rule, were conferred by the Government, and in later times by the *zamíndár*, and were usually included within the limits of a *parganá*. Regulation VIII. of 1793, Section 5, defines those *tálukdárs* who are to be considered actual proprietors of the land comprised in their *táluks*—that is,

owners of independent *táluks*—to be those who (1) received deeds of sale or gift of the land from the *zamíndár*, or *sanads* from the Khalsá, making over to them his proprietary rights therein; (2) who were in possession of *táluks* formed before the *zamíndár* or his ancestors succeeded to the *zamíndárí*; (3) whose *táluks* comprised land which never had been the property of the *zamíndár*, to whom they then paid revenue, or of his ancestors. Independent *táluks* are called *huzurí*, because the revenue is paid by them direct to Government; in the same manner that the smaller under-tenures known as *jots*, which, as a special privilege, are allowed to pay their rent at the chief manager's office, or *náib's kachárí*, instead of through the inferior rent-collectors, are styled *huzurí jots*.

DEPENDENT TÁLÚKS.—Dependent *shikmí* or *mazkurí táluks* are all those rent-paying subordinate tenures of the first degree under the *zamíndárí* which fall under none of the descriptions of independent *táluks* given above. The majority of *jangalburí táluks* belong to this division, because, though granted in perpetuity, and often rent-free for a certain period, they were liable, so far as reclaimed, to be assessed, at the expiry of that period, at a specific rent, and to bear their share of all increases, cesses, and charges imposed on the *parganá* generally. *Shikmí táluks* existed at the time of the Permanent Settlement in this District. Dependent *taluks* are generally spoken of in this District as *bin-khárijá*, in contradistinction to *khárijá* or independent *táluks*, which have been removed from the *zamíndár's* rent-roll and placed on that of the District Collectorate.

ISTIMRÁRÍ TÁLUKS are tenures granted by Government or a *zamíndár* in perpetuity at a fixed rent, which, when the grant is honorary or given in charity, is often a quit-rent. These tenures existed before our rule took the place of the old Mughul Government; and some of them are still to be found in this District, but not under the name of *táluks*, but of *jots*. The Musalmán owner of six or seven hundred *bighás* of land is content to be a *jotdár*, whilst the Hindu seeks to be called a *tálukdár*. Several of the *istimrárí* estates in the District of Bográ number thousands of *bighás;* yet neither the Collectorate records, so far as can be ascertained, nor the Registry Office, nor the returns of the *zamíndárs* before referred to, mention a single *táluk* of this description. These tenures are hereditary and transferable, and are not liable to resumption by the grantors. They are, however, liable to be cancelled by the purchasers of the parent estate, if this is brought to sale for arrears of

Government revenue, and if they are not protected by special registration under the provisions of Act XI. of 1859.

PATNÍ TÁLUKS are a species of tenure which originated after 1793 on the estates of the Rájá of Bardwán, and was first formally recognised by Government in Regulation VIII. of 1819, which was enacted "to declare the validity of certain tenures, and to define the relative rights of *zamíndárs* and *patní tálukdárs*." The holders of revenue-paying estates, that is, the tenants-in-chief of the Company, had been distinctly restrained in 1793 from leasing their land at fixed rents for periods exceeding ten years. In 1812 this limitation was withdrawn, but in the meantime numerous leases at fixed rents in perpetuity had actually been granted, of which the most prominent were those known as *patní táluks*. "The character of which tenure is," in the words of the Regulation of 1819, "that it is a *táluk* created by the *zamíndár* to be held by the lessee and his heirs for ever at a rent fixed in perpetuity; the tenant is called upon to furnish collateral security for the rent, and for his conduct generally, or he is excused from this obligation at the *zamíndár's* discretion; but even if the original tenant is excused, still in case of sale for arrears, or other operation leading to the introduction of another tenant, such new incumbent has always in practice been liable to be so called upon at the option of the *zamíndár*. By the terms also of the engagements interchanged, it is amongst other stipulations provided that, in case of an arrear occurring, the tenure may be brought to sale by the *zamíndár;* and if the sale do not yield a sufficient amount to make good the balance of rent at the time due, the remaining property of the defaulter shall be further answerable for the demand." It was in order to give the holders of such tenures a *locus standi* in our courts that Regulation VIII. of 1819 was passed. The tenures were declared valid, transferable by sale, gift, or otherwise, answerable for the holder's personal debts, and subject to the process of the Courts of Judicature in the same manner as other real property. The *patnídár's* right to underlet was recognised; and all inferior tenures held under similar title-deeds were declared to confer similar interests to those of the original *táluk*. The *zamíndár* was also prevented from voiding the *patní* on merely alleging non-payment of rent, but was forced to prove it in the Collector's Court. Even then he could only regain the original rights in the land which he possessed before the granting of the *patní*, by over-bidding other intending purchasers at the sale held by the Collector. The

surplus of the sale proceeds over the balance of rent due and the expense of the sale goes to the ousted *tálukdár*. *Patní* tenures of this description are liable to be brought to sale for arrears of rent twice in the year. The Bengali year begins on the 1st Baisákh, that is, about the 14th April. The first half-year ends on the 30th Aswín; and on the 1st Kártik, if the arrears exceeded a fourth of the rent due, including the rent of Kártik, the *zamíndár* can claim sale of the *táluk* on the first of the following month of Agraháyan. Again, at the end of the year, if any rent is due on the 30th Chaitra, the *zamíndár* may apply on the first of the new year for a sale to be held on the 1st of Jaishtha. This sale takes place unless the whole rent of the year is paid in full. The concession of a fourth at the Agraháyan sale is due to consideration of the fact that the great harvests of the year are then ungathered. All transfers of *patní táluks* are required to be registered in the office of the *zamíndár*, who may only refuse registration when the transferee fails to give substantial security to the amount of half the yearly rent. These tenures may now, under Act XI. of 1859, be protected from cancellation by purchasers of the parent estates or *zamíndaris* at sales for arrears of revenue, by means of registration under the provisions of that Act. The majority of the *patnís* in this District are said to have been given in consequence of the *zamíndárs* being themselves unable to manage the *mahals* composing them. Their estates are described as having been encumbered with debts and overrun with jungle. Such was the case with Dihi Beauleah in *parganá* Pratápbázú, a considerable estate which was nearly a waste till given in *patní*. A wise adoption of this policy saved the Bográ estates of the Rájá of Nasipur in Rájsháhí, and made the fortune of the Rájá's manager. *Patní táluks* are most numerous in the north-west of the District in the Fiscal Divisions of Apáil, Khetlál, Kháng air, Chátnagar, and Saguná. There is no *patní* in this District which is the product of unwritten custom; only a single *patní*, and that a petty one, has been specially registered under Section 41 of Act XI. of 1859; common registration under Section 42 has taken place in the case of 49 of these estates. *Patnís* as a rule in this District are small, particularly so when given for the purpose of jungle clearing.

Darpatnis and Sepatnis are under-tenures created by a *patnídár*, by which he transfers his own rights in the whole or part of his *táluk*. A *patní* of the second degree is called a *dar-patní*; a similar under-tenure created by a *dar-patnídár*, or a *patní* of the third degree, is called a *se-patní*. Regulation VIII. of 1819 secures for both

these sub-tenures the same rights and immunities as attach to *patnís* themselves, in so far as concerns the grantor of such under-tenures; and contemplates similar advantages as due to *patnís* of the fourth degree or *cháharampatnís*, a tenure, however, which is hardly ever met with, and does not exist at all in this District. In case the proprietor of the superior *patní* withholds the rent due from himself to the *zamíndár*, the holders of these secondary tenures were liable to have all their rights cancelled, after having paid their own rents to the *patnídár*. In order to prevent frauds of this kind, the under-holders are now allowed to advance the amount of rent due to the *zamíndár*, which is then considered a loan to the *patnídár*, and constitutes a lien on his *patní* in the same manner as if it had been made upon mortgage; and the under-tenure holders may apply for immediate possession of the *patní* of the defaulter, and recoup themselves from its profits. The *patní* is not returned to the original holder till he proves in a regular suit, to be instituted for the purpose, that he has repaid the loan, or that it has been realised from the usufruct of the tenure. The practice of letting out land in *dar-patní* is believed to have originated after the passing of Regulation VIII. of 1819. This form of sub-tenure is not largely found in any part of the District, but prevails most in the north-east of the District, in *parganás* Poládási and Pratápbázú. In 1874 the *zamíndárs* returned 73 such tenures as existing, and the Registration Office showed 38 deeds creating them.

IJÁRÁ is the common name for all tenures held on contract by professed middlemen between the original landholder and the peasantry. An *ijárádár*, as the holder of such a tenure is called, is really a land-steward, managing at his own risk, and remunerated by a fixed percentage on the rents he collects. The amount of the farmer's profit, or *ijárádárí*, is fixed at different rates in different Districts. In Bográ it varies from one penny to three half-pence in the shilling on the rent collected, or, in Bengal money, from one *ánná* seven *gandás* to two *ánnás* per rupee. This percentage is either paid by the *rayat* over and above his actual rent, or is sometimes deducted from the *hastábúd jamá* or gross rent, and paid by the original landholder. An *ijárá* is usually, but not always, given for a limited period. A lease of this description often specifies whether subletting is allowable, and sometimes names the kinds of sub-leases that may be entered into. The various forms of *ijárás* are described in the following paragraphs.

ZARPESHGÍ IJÁRÁ is one of the forms of *miádi* or temporary

leases (from *miád*, a fixed period), and is granted on the receipt of an advance (*peshgí*) from the lessee, the proprietor's right of re-entry at the expiration of the term being contingent on the repayment of the advance. The deed constituting this form of lease usually states the amount of the advance in terms of the rent, as the rent of one, two, or three years, with or without *ijárádárí* being included. The Deputy-Collector of Bográ reports that the term *zarpeshgí* is properly applicable only when the *ijárá* is given on an advance of a "certain amount of the stipulated yearly *jamá*" or rent. When the *ijárá* is given as security for the repayment of a definite sum of money, borrowed upon the usufruct of the land, the lease is called *dáisudí*. The difference, therefore, seems to be that the latter tenure is a true mortgage with possession; and the former a peculiar species of lease, in which the principal condition is that the rent shall be paid in advance for a certain period.

RASADÍ IJÁRÁ is a temporary lease or sub-lease held at a rent increasing gradually from year to year, according to the terms agreed upon. In this District the majority of these tenures are situated in the Fiscal Divisions of Saguná and Apáil in Pánchbíbí police circle, locally known as *páil* tenures; and being granted mostly for the purpose of jungle reclamation, they have sometimes the additional condition superadded to the ordinary ones, that rent shall be payable, not on the entire acreage, but only on the amount brought into cultivation. The *ijárádár*, on his part, has the right of measuring the cultivators' lands and enhancing their rents as far as possible; but he cannot sublet any farm under him for a period exceeding the term of his own lease, nor make any settlement prejudicial to the interests of the landlord. Though the lessee's rights may seem to be very like those of a rack-renting middleman, they are not so in fact, as nothing but very favourable terms will ordinarily induce a *rayat* to rent uncleared land. In Bográ District there are 809 temporary or *miádí ijárás* of different kinds. Of these, the *zamíndárs* in 1874 returned 171; 8 are recorded in the Collectorate, and 630 in the Registration Office.

MAURÚSÍ IJÁRÁ is the denomination of a tenure which conveys an hereditary title to the holder at a rent fixed in perpetuity, according to the terms of a written engagement. No information is available as to the origin of this kind of *ijárá*. In practice it is very hard to distinguish it from a *maurúsi jot*; but it may be said to be characterised by always being founded on a written contract, and being usually granted on payment of a *nazar* or premium by the

grantee. All the tenures of this kind in the District are of considerable age, and are found in the western *parganás* of Kháttá, Jahángírpur, Kálígáon, Bárbakpur, and Apáil. The *zamíndárs* in 1874 returned 37 of these tenures, but no mention of them is found in the Record or Registration Offices. No new ones have been created of late years.

MUKARRARÍ IJÁRÁS are virtually the same as *maurúsí ijárás*. Their origin is also uncertain; but it is known that at first they were not hereditary. They prevail in the west of the District, and are very few in number. None were mentioned by the *zamíndárs* in 1874, but the Registration Office shows three deeds creating them.

DAR-IJÁRÁ is an under-tenure created by an *ijárádár*, conveying the same rights which he himself holds. No estate of importance is held under this tenure in Bográ. In 1874, only the landholders-in-chief whose names were borne on the list of those who pay revenue directly into the Collectorate were called upon for information concerning the tenures of the District; and those tenures only which are held immediately from them were reported on, and no information was given regarding subordinate tenures of the second degree. *Dar-ijárá* is included among the latter class, and accordingly the only figures obtainable are those from the Registration Office, which shows 62 such tenures. Like other forms of *ijárá*, they are most common in the west of the District.

JOT PRADHÁNÍ is the same as what is called in other parts of Bengal the *jot mandalí*, and is one of the tenures produced by unwritten custom. It originated at the time when the whole body of villagers leased the land of the village from the *zamíndár* through the head-men, *pradháns* or *mandals*, and was granted to the latter as a recompense for their services. It is usually assessed at lower rates of rent than the other lands of the village, and consists of choice fields. With the breaking down of the communal system, whilst the influence of the head-men still continued, this form of tenure became a ready means of bringing them into compliance with the *zamíndár's* wishes. Most head-men in this District hold a small tenure of this kind as a distinguishing mark of their position, but if the advantages derived from it are too conspicuous, they lose their influence in their villages. Most *pradhání jots* are also *huzurí*, that is, are allowed as a favour to pay their rent at the manager's or *náib's* office, and not to the common village rent-collectors. When the head-man's position was hereditary, it would seem that this tenure was held by him in perpetuity; but at present it is granted in

an informal way, which really means a tenancy from year to year. The total number of these tenures in the Bográ District is not ascertainable.

NÍJ-JOT, KHÁMÁR, or SÍR are the appellations applied to the lands which the *zamíndár*, or other superior landholder, retains for his private use, and which he cultivates either by hired labour or by tenants-at-will, who pay either half the produce, ordinarily called *adhiári jamá*, or a determinate share or *hissa*, or a money rent. In Bográ District, in the case of large *zamíndárs*, *níj-jot* is found only in the immediate neighbourhood of their houses, forming their private grounds. It is common in *táluks*, particularly in the smaller ones, and in rent-free tenures. The tenants-at-will, who pay rent in kind, are called *bhágjdárs* or *bhágjotdárs*, and retain a half share when they supply the ploughs, cattle, seed, and labour. If the landlord supplies the seed, its amount is first deducted from the harvested grain before the division of the crop is made. *Khámár* is the term ordinarily used by Europeans and Musalmáns. This species of tenure is a very old one, but the number of cases in which lands are held under it in the District cannot be ascertained.

JOT ZAMÍN is the general name for the holding of an ordinary cultivator. It is held under different terms and conditions. The species thus formed are inter-distinguished by the following names :—

MAURÚSÍ JOTS are hereditary and transferable leases granted to cultivators at a rent fixed in perpetuity, and usually on the payment of a certain premium by the lessee. Fixity of rent does not seem to have been an original condition of this tenure, but an accident which has in the process of time attached to it. *Maurúsí jots* are not numerous in the District. The Registration Office shows the existence of 33, and the *zamíndárs* in 1874 returned 43; total, 76.

MUKARRARÍ JOTS are the most numerous of the minor tenures under which lands are held at fixed rents, 140 being registered in the Registration Office, 40 in the Record Office, and 314 returned in 1874 by the *zamíndárs*. These tenures were not originally hereditary, but have now generally become so.

ISTIMRÁRÍ JOTS are leases of much the same character as the two last, such as have been granted by Government being usually specified by this name. In 1860 alone, 13 of these tenures were granted in *mahal* Cháwalpárá for the excavation of tanks. The land was in all cases *náláik patit*, or uncultivable waste, and was let at annual rents of 1½ *ánná* to 3 *ánnás* or 2¼d. to 4½d. an acre. The

largest *istimrárí jot* in the District is the property of Mr Payter, the farmer of the Government Estates in the police division of Pánchbíbí. It is situated in the village of Jaipur, *parganá* Apáil, and was granted in order to enable him to build a masonry dwelling-house. It measures a little over 66 acres, and is held at an annual rent of £10, 2s. 2½d. Besides this one, which is shown by the Record Office, the *zamíndárs*, in 1874, returned 64 of these tenures, lying mostly in *parganás* Khangair, Apáil, Fath-Jahángírpur, and Kháttá, in the west of the District. Registration under section 41 of Act XI. of 1859 has been effected in the case of 40 of these *jots*.

SARASWARÍ or SUMMARY is the common appellation of the ordinary *jot* or holding of a cultivator which does not come under any of the three preceding descriptions. Its rent is always liable to enhancement, but the right of occupancy may be obtained by the cultivator holding uninterruptedly for twelve years. The *zamíndárs*, in 1874, returned 18,742 *jots* held with occupancy rights, and 76,532 without them. The Registration Office shows 739 *jots* of the latter description, but not one in which these rights have been acquired.

KORFÁ JOTS, which are also in this District called *dar jots*, are the small holdings of the under-tenants of the ordinary cultivators, who are not *bhágídárs*. The name is derived from the Bengalí word *kurpur*, meaning "dependent." The holder of such a tenure is a *korfá prajá*, and is not allowed to obtain occupancy rights. These tenures are very numerous in Bográ District, but their exact number cannot be ascertained.

KHUDKÁSHT JOTS are the holdings of resident cultivators, that is, of cultivators who reside in the village to which the land they till belongs. This is a very old species of tenure, and was treated at the Permanent Settlement, and in subsequent early Regulations, with special favour. It is not now recognised as a distinct class, but is grouped by Act VIII. of 1869 with other occupancy holdings. Such of the tenures of the kind as come under the category of those referred to in the exceptional clauses of Section 37, and in Section 52 of Act XI. of 1859, are protected by the provisions of these Sections against purchasers of their parent estates at sales for arrears of revenue. Section 66 of Act VIII. of B.C. 1869, also protects *khudkásht* tenures against purchasers of under-tenures under the provisions of Sections 59 and 60 of that Act. The total number of *khudkásht* tenures existing in Bográ District cannot be ascertained, as in the *zamíndárs'* returns they are counted with other occupancy *jots*.

PAIKÁSHT JOTS are lands cultivated by non-resident *rayats*. Rights of occupancy may accrue to them, as in the case of *saraswarí jots*, but they are usually ordinary holdings under Section 8 of Act VIII. of B.C. 1869, and are entitled to be held only at such rates as may be agreed upon between the parties. Bográ abounds in such tenures, but their number cannot be ascertained.

The second great class of tenures found in Bográ District comprises the revenue-free and rent-free tenures, of which the following varieties are enumerated:—

LÁKHIRÁJ is the common name of all tenures which, being estates-in-chief, are free from payment of the *sadr jamá*, or Government revenue; or being subordinate tenures, pay no rent to their parent estate. The oldest tenures in Bográ of this description are of Musalmán creation, some dating as far back as four centuries. The Hindu *lákhirájs* are not older than the beginning of last century, and have been created principally by Rájá Rám Jíban and Rání Bhawání of Nattor, and by Rájá Rámnáth of Dinájpur. A few of the Muhammadan rent-free tenures were granted directly by the Emperor of Dehli, but the great majority by the Nawáb Názím of Murshidábád, and by his Lieutenants at Dacca and Gorághát. Many of the smaller grants were made by the *zamíndárs* and by the inferior Musalmán officers, on the pretext of assisting religion and its devotees, but often by fraud or collusion to benefit themselves. When the English obtained the *díwání*, they undertook to respect *lákhiráj* grants, and accordingly exempted them from the land revenue. Advantage was taken of this regard for native customs to make an attempt to extend and multiply these tenures, with the effect of defrauding the Government. No measure, however, for stopping this state of things was taken till 1793. By Regulation XIX. of that year, only such of the *hukúmí* grants, or those made by *zamíndárs*, were declared to be valid as were made before the 12th August 1765, the date of the Company's accession to the *díwání*, provided also that the grantees had obtained possession previous to that date. At the same time all grants made after that date, but before 1790, which had not been confirmed by Government or by some officer empowered to do so, were declared invalid, unless they concerned lands not exceeding ten *bighás*, or three and one-third acres, granted and appropriated *bona fide* for religious purposes. Regulation XXXVII. of 1793 enacted nearly similar provisions in the case of *bádsháhí*, or Imperial grants. Those made before the 12th August 1765, if the grantees were in actual possession before that date, and

no subsequent resumption was effected by competent authority, were declared valid. All *lákhiráj* lands which were exempted from payment of revenue under the provisions of the above-mentioned Regulations are called *baháli lákhiráj*, to distinguish them from those resumed, or *baziáfti lákhiráj*, which thereby became rent-paying. The number of these tenures existing in the District in 1874 was 16,447. There is nothing in the records to show the amount of revenue lost to the State on this account; but it is roughly estimated, at the half rates ordinarily exacted in the case of such tenures when resumed, to be not less than £15,000.

Lákhiráj, in its narrower and specific meaning, is applied to rent-free lands granted in perpetuity, mostly in ancient times, to persons without distinction of creed or caste, and usually for political reasons. The Record Office shows 461 such tenures, and the *zamíndárs*, in 1874, returned 1764 more; making in all 2225 in the whole District. *Lákhiráj* tenures created for religious and charitable purposes are divided into several subordinate kinds, known as *debottar*, *pírpál*, *áima*, *wakf*, &c.

Debottar Lands are those rent-free grants whose proceeds are applied to defraying the expenses of Hindu idols and temples. Whenever a Hindu erects a temple, he is bound to provide for its maintenance for ever in the most certain manner. This is effected by making over a portion of his estate, which thereby becomes absolutely alienated, and cannot be resumed either by himself or his heirs. The term *debottar* is generically applied to all lands so dedicated, and specifically to lands appropriated for the worship of the minor deities or *debatas*. When *debottar* is dedicated to Vishnu it is called *Vishnottar*, *Vishnubriti*, &c.; and when Siva is the god to whom the grant appertains, it is called *Sivottar*. These lands are ordinarily inalienable and indivisible; but temporary leases of them, extending during the life of the *sebáit* or *mahant*, the manager and superintendent of the establishment, who is often the grantor, or his heir, may be given for the benefit of the idol, or for the repairs, &c., of the temples. The heirs of the grantor, if they are also the *sebáits*, may, by consent, and on condition of each performing his part of the services, make partition, taking each his legitimate share. The number of *debottar* tenures in Bográ District in 1874 was 1707. Of these, 21 were *Vishnottar*, 3 *Vishnubriti*, and 69 *Sivottar*, as shown by the Collectorate Records; in the same year the *zamíndárs* returned 20 *Vishnumandal* in their estates. Of ordinary *debottars*, which have no special name, the Records showed 392, and the *zamíndárs* returned

1202. The vast majority of the latter are devoted to the worship of family and village idols. The most remarkable of these idols in this District is called Bhawání Thákúráni, whose temple is situated on the southern boundary of the District, about 19 or 20 miles from the Civil Station, in *parganá* Mihmánsháhí. Many grants have been made for the maintenance of her worship, the largest being the offerings of Ráni Bhawání of Nattor. A considerable portion of these lands were resumed by Government in 1838 and settled at half rates with the Nattor Rájá, in whom is vested the hereditary office of *sebáit*. The income derived from the remaining estates is not less than £600 a year. A sum of about equal amount is said to be obtained from the offerings which are freely made to this goddess, not only by the Hindus, but by the Musalmáns of Bográ, Pábná, and Rájsháhí. A description of the embanked footpath leading to this shrine, and known as Ránírpúl, is given in my Account of the town of Sherpur. *Debottar* tenures mostly prevail in the west of the District in *parganás* Kháttá and Silbarsá.

Brahmottar Lands are estates granted rent-free exclusively for the support of the priestly caste. They were formerly given nominally as the reward of special sanctity or learning, or in order to enable some Bráhman to devote himself entirely to religion or education. These grants are now much less frequent than at the end of the last century, when they were the most frequent form of fraudulent transfer of *zamíndárí* rights, to which I have referred above. If, however, they did not exceed 10 *bighás*, they were exempted from payment of revenue by Regulations XIX. of 1793 and XIV. of 1825. This species is the most numerous of all *lákhiráj* tenures in Bográ District, 3965 such holdings being shown in the Records, and 3604 being returned by the *zamíndárs* in 1874; total, 7596. None of them are of large size, and very many of the holders have no *sanads* or written grants. The greater number exist in the police divisions that have been transferred from Dinájpur and Rájsháhí.

Vaishnavottar are lands granted rent-free for the support of Vaishnav devotees. Such tenures exist in Bográ District, but there is no record or return to show their number. In the *zamíndárs'* returns they are probably included under the common name of *lákhiráj*. They are transferable, and liable for the grantee's debts.

Sanyásottar are rent-free lands granted for the support of Sanyásís or religious ascetics. The number of these tenures in the District is unascertainable. The best-known one is Jogir Bhúvan, the shrine of the Kánphata Jogís, in *parganá* Silbarsá.

BAIDYOTTAR lands were granted rent-free in former times to members of the Hindu physician or Baidya caste. Four such tenures are recorded in the Collectorate Record Office. They are all in the west of the District, in *parganás* Kháttá and Silbarsá.

MAHÁTTRÁN are rent-free lands granted to Súdras of respectability. They are transferable, and liable for the grantee's debts. The number of such tenures in Bográ District is 29, nearly all of which lie in the west, principally in *parganá* Kháttá.

BHÁTOTTAR are rent-free lands granted to Bháts or bards, a class of up-country Bráhmans. The Record Office shows two such tenures.

PÍRPAL LANDS are granted rent-free strictly for the performance of religious rites at the tombs of *pírs*, *gházís* and *auliyás*, that is, saints and other holy men of the Muhammadan faith. Lands assigned for the maintenance of *masjids* or temples are, however, very frequently classed as *pírpál*. The Collectorate Records show 867 such tenures, and the *zamíndárs* in 1874 returned 2726. They are transferable, and liable for debts incurred for objects similar to those for which they were originally granted. The *mutawálí*, or superintendent of the endowment, cannot apply their proceeds to any purpose other than those above mentioned. The most remarkable is that at Mahásthán, which measures some 650 acres, and of which I have given an account on a previous page. The large majority of these tenures are found in the west and north-west of the District. A moiety of the lands about the old Musalmán frontier town of Gorághát is held as *pírpál*.

ÁIMAS in Bográ District are invariably tenures held rent-free by learned or pious Musalmáns, or for religious or charitable uses connected with Muhammadanism. They existed long before the English accession to the *díwání*, and were recognised as hereditary and transferable by the British Government on the same terms as other *lákhiráj* holdings. From Section 9 of Regulation VIII. of 1793 it appears that certain tenures called *málguzárí áimas*, or rent-paying *áimas*, then existed, which were a species of *jangalburí* or tenure for the reclamation of jungle. No tenures of this nature can now be traced in Bográ District. The rent-free *áimas* number 922, of which 694 are recorded in the Collectorate Office, lying principally in *parganás* Khangair, Apáil, Santosh, and Sagúná. They are hereditary and transferable, and are secure against cancellation, if duly registered under the provisions of Act XI. of 1859.

WAKF LANDS are rent-free estates appropriated to Muhamma-

dan charitable or pious uses. They are not liable for the debts of the grantor, whose rights cease as soon as the act of endowment is completed. They are not alienable, though temporarily transferable in the same manner as Hindu *debottar* for the benefit of the endowment. A tenure of this kind is always managed by a *mutawálí* or superintendent, whose interest in it may be for his individual life or hereditary. In the latter case the grant is his own property, only burdened with the particular trust; and it has been held that he may alienate or transfer the *wakf* lands in any way which still provides for the due performance of the trust. The number of tenures of this kind is not given in any record or return, but they are said to be numerous. The largest is the Muráil trust estate, which produces a rental of £750 a year. A full account of it is given under the head of Public Institutions.

KHANÁBÁRÍ LANDS are those on which the dwellings and out-offices of *zamíndárs* are erected, and also usually include the petty lawn which native landlords allow themselves. They are an old form of tenure, and formed part of the remuneration of the *zamíndárs* when that class were rent-collectors and not landlords. They are very like the *nánkár* lands, but were entirely free from revenue assessment, whilst the latter were usually held at favourable rates. Though they are known to exist in some numbers, they have not been returned in the District as a separate form of *lákhiráj*.

MADAD-MASH, also called *jíbiká*, are lands granted rent-free for the support of learned or pious Muhammadans. There are 73 such tenures in Bográ District, 51 of which are recorded in the Collector's Office. They are hereditary, transferable, and liable for the debts of the grantee.

BHOGOTTAR is the general appellation for lands granted rent-free in perpetuity for the enjoyment of the profits thereof, as the name expresses. Tenures given as rewards, for which there is no specific name, are so called. The Record Office shows 40, and the *zamíndárs* returns 283 such tenures in this District. They are transferable, and liable for the debts of the grantee.

SERVICE TENURES.—The third class of tenures in Bográ consists of estates or lands granted rent-free as remuneration for personal service performed by the grantee. No military rent-free tenures exist in Bográ District, and no kind of service-tenure is mentioned in the Records of the District Offices. The *zamíndárs* in 1874 returned 3551 such tenures, granted to and held by *purohits* or priests for the per-

formance of Hindu religious rites; by *behárás* or palanquin carriers; by *dhobás* or washermen; by *nápits* or barbers, for assisting at weddings and other ceremonies; by *kumárs* or potters, for supplying earthen vessels to the temples; and by *páiks*, *gumáshtás* and *tahsíldárs*, for assisting in collecting rent. No service-land is held in this District by *chaukídárs* or village watchmen. Few service-tenures are now granted; on the contrary, many old grants are resumed on the ground that the service stipulated for is no longer required or performed, and are leased out to the original holders or to new tenants. All these tenures are known by the common name of *chákrán*, derived from the Persian word *chákar*, meaning a servant.

Rates of Rent.—In September 1872, Mr Bignold, the Collector of Bográ, made a detailed report on this subject to the Government, from which the following paragraphs are condensed:—

"I intrusted the collection of the rates in the first instance to the officiating Deputy-Collector, Bábu Dwárkanáth Rái, whose long acquaintance with the District, especially in the capacity of Income-Tax Assessor, particularly qualified him for the work. He has, besides consulting the records available, examined about fifty *rayats* of different parts of the District as to the rates prevailing in their villages. The District naturally divides itself into three tracts, consisting of jungly lands to the north-west, higher rice-land to the west of the Karátoyá, and a low alluvial tract between the Karátoyá and the Dáokobá. In explanation of the great difference between the maximum and minimum rates for lands producing the same crop in the same neighbourhood, the following causes may be assigned:—1st, The productiveness of the land, which varies exceedingly in the same village; 2d, The relative proximity of the villages in question to means of communication; 3d, Neighbourhood to Bográ town; 4th, The quantity of easily-cleared jungle-land available; 5th, The sparseness or density of the population; 6th, The time and condition under which each estate was settled; and 7th, The subsequent liberality or strictness of the landlord. With reference to the last two causes, the Deputy-Collector reported that he has found within one village lands of one quality, but included in different estates, assessed at very different rents. The general equality of the rates for different police divisions within the same tract is very striking, and strongly confirms the accuracy of the report. The rates for the three tracts are also remarkably uniform. It is to be observed that cesses of varying amounts are levied at regular or irregular intervals by the great majority of the *zamíndárs*, and, when moderate, are paid by the

rayats in preference to having their land re-measured and their rents enhanced. The areas are shown both in *bighás* and statute acres, but the rates were originally calculated for *bighás*. To avoid fractions, the *bighá* has been taken as exactly one-third of an acre, the deficiency being less than one per cent. The real error probably lies in the opposite direction, as in all but recently re-measured estates the real is somewhat in excess of the nominal area.

"The first tract comprises the police circles to the north-west of the District, Pánchbíbí and Bádalgáchhi. These are interspersed with dense tree-jungle, heavy swamps, and large tracts of *kasíyá* or reed-jungle, which sometimes rises to 15 or even 18 feet in height, and affords cover to tigers, buffaloes, and hog-deer. The grass is regularly burnt in February and March, and the young shoots afford excellent pasturage for cattle. The principal means of transport in this tract is the Jamúná river, which runs through it. Comparing the maximum and minimum rates of rent with those in the centre of the District, striking variations do not appear. The minimum rates, however, are more common in the north-west or jungle tract, where squatters who clear jungle are allowed not only land free of all rent for three years, but also advances without interest. Land is so plentiful, that when the landholders begin to demand rent, these clearers frequently move off and begin to clear afresh elsewhere. The prevailing rates are :—Land producing late rice or *áman*, 4 *ánnás* to Rs. 2 per *bighá*, or 1s. 6d. to 12s. per acre ; land producing early rice or *áus*, 4 *ánnás* to Rs. 1-8 per *bighá*, or 1s. 6d. to 9s. per acre ; land suitable for the cultivation of sugar-cane or *ikshu*, 8 *ánnás* to Rs. 2 per *bighá*, or 3s. to 12s. per acre ; for the cultivation of mustard, 4 *ánnás* to Rs. 2 per *bighá*, or 1s. 6d. to 12s. per acre ; for the production of the ordinary species of vegetables, 4 *ánnás* to Rs. 2 per *bighá*, or 1s. 6d. to 12s. per acre ; for turmeric, 11 *ánnás* to Rs. 2 per *bíhgá*, or 4s. 1½d. to 12s. per acre ; for jute, 11 *ánnás* to Rs. 2 per *bighá*, or 4s. 1½d. to 12s. per acre ; for *gánjá*, Rs. 2 to Rs. 3 per *bighá*, or 12s. to 18s. per acre.

"The second tract includes the police divisions of Síbganj, Khetlál, and Adamdíghí, together with so much of Bográ and Sherpur as lies to the west of the Karátoyá. Although there is dense tree-jungle in places, this tract is as a whole clear and open. The soil is called *khiár*, and is a kind of clay. It is admirably adapted for growing the finer kinds of *áman* rice, which for the most part are raised in nurseries and then transplanted. There is a good deal of mulberry-land in the neighbourhood of the

Head-quarters town, where there is a considerable silk filature. The mulberry cultivation is laborious, as the plant is grown in strips of land artificially raised to the height of three or four feet. Turmeric is extensively grown in Síbganj and the northern part of Bográ west of the Karátoyá. There are a good many *pán* gardens in this neighbourhood, and the cultivation of jute has been on the increase of late. As I have already stated, the maximum and minimum rates differ very slightly from those of the north-western tract. The following rates are current:—For land producing late rice or *áman*, 3 *ánnás* to Rs. 2 per *bíghá*, or 1s. 1½d. to 12s. per acre; land producing early rice or *áus*, 3 *ánnás* to Rs. 1-8 per *bíghá*, or 1s. 1½d. to 9s. per acre; land suitable for the cultivation of sugar-cane or *ikshu*, Rs. 2 to Rs. 3 per *bíghá*, or 12s. to 18s. per acre; for the cultivation of mustard, 7 *ánnás* to Rs. 2 per *bíghá*, or 2s. 7½d. to 12s. per acre; for the cultivation of mulberry, Rs. 2-4 to Rs. 4 per *bíghá*, or 13s. 6d. to £1, 4s. per acre; for the production of the ordinary species of vegetables, 8 *ánnás* to Rs. 2 per *bíghá*, or 3s. to 12s. per acre; for turmeric, 11 *ánnás* to Rs. 2-12 per *bíghá*, or 4s. 1½d. to 16s. 3d. per acre; for *pán* gardens, Rs. 2 to Rs. 5 per *bíghá*, or 12s. to £1, 10s. per acre; for jute, 10 *ánnás* to Rs. 2 per *bíghá*, or 3s. 9d. to 12s.

"The third or eastern tract embraces the whole of Sháriákándí and those parts of Bográ and Sherpur which lie to the east of the Kárátoyá. The country is of a very different description to that on the west of the river. The soil is called *palí*, and is a rich alluvial deposit. It lies on a lower level, and is intersected by a network of streams, especially to the east, and contains numerous marshes. There is some jungle towards the west, but none to the east of this tract. The principal crops are *buná áman*, or rice of a coarse quality, sown broadcast on land where the plant grows as the water deepens; *áus* or early rice, to a less extent on the higher lands; jute in large quantity; and mustard toward the Dáokobá or eastern boundary of the District. It will be seen that the rates are nearly the same as in the other two tracts of the District. Jute, however, takes a wider range in rent. The current rates are:—For land producing early rice or *áus*, 4 *ánnás* to Rs. 2 per *bíghá*, or 1s. 6d. to 12s. per acre; for land producing late rice or *áman*, 5 *ánnás* to Rs. 2 per *bíghá*, or 1s. 10½d. to 12s. per acre; for land suitable for the cultivation of mustard, 5 *ánnás* to Rs. 2 per *bíghá*, or 1s. 10½d. to 12s.; for the production of ordinary species of vegetables, 5 *ánnás* to Rs. 2 per *bíghá*, or 1s. 10½d. to 12s. per acre; for turmeric, 5

ánnás to Rs. 2 per *bighá*, or 1s. 10½d. to 12s. an acre; for *pán* gardens, Rs. 2-13 to Rs. 3 per *bighá*, or 16s. 10½d. to 18s. per acre; for the cultivation of jute, 5 *ánnás* to Rs. 2-8 per *bighá*, or 1s. 10½d. to 15s. per acre."

In 1871 the following rates were specially furnished to me by the Collector for the whole District, with a return of the rates which prevailed in 1828 for lands of the same kind, derived from the *kánungos'* papers written at that time:—*Khud* or homestead land, being the land on which the house and yard (*uthán*) of the villager is built, Rs. 4 per *bighá*, or 24s. an acre; *kandar* or *gol*, the best rice-land, Rs. 2 per *bighá*, or 12s. an acre; *mát* or ordinary rice-land, Rs. 1-8 per *bighá*, or 9s. an acre; *báluká* or sandy rice-land, 12 *ánnás* per *bighá*, or 4s. 6d. an acre; *sarí* land, fit for pulses, 12 *ánnás* per *bighá*, or 4s. 6d. an acre; *káchá* land, used for rice seedlings, R. 1 per *bighá*, or 6s. an acre; *táti* or inferior rice-land, 8 *ánnás* per *bighá*, or 3s. an acre; *tut* or land fit for mulberry cultivation, Rs. 4 per *bighá*, or £1, 4s. an acre; *boroj* or land fit for *pán* cultivation, Rs. 10 per *bighá*, or £3 an acre; *khar káchá* or land growing fine thatching-grass, Rs. 3 per *bighá*, or 18s. an acre; *pálán* or garden land around houses, R. 1 per *bighá*, or 6s. an acre; *pátít bástu* or *ujar bástu*, deserted homestead land let uncultivated to a non-resident, who enjoys the bamboos, fruits, &c., Rs. 2 per *bighá*, or 12s. an acre, or half the price of inhabited homestead land. In 1828 homestead land was only a fourth less valuable than at present, renting at Rs. 3 per *bighá*, or 18s. an acre. The best or *gol* rice-land paid one-half the present rent, whilst inferior or sandy rice-land was only one-sixth cheaper. Mustard-land, instead of increasing in value, has decreased 25 per cent. *Táti* or poor rice-land is now twice as valuable as it was then. Mulberry-land, in spite of the great falling off in the cultivation, has increased in value as much as land suited for the best fine rice.

The RENT LAW of Bográ District is Act VIII. of 1869 of the Bengal Council. Its operations have been very rarely followed by enhancement of rent. It is not much appealed to, and when rents are raised, it is usually as the result of an amicable arrangement. The civil judges of Bográ seem to have generally come to the conclusion that rents are levied within their jurisdiction at an equitable rate. I cannot find an instance during the past year in which a decree was given against a tenant in a contested suit. All decisions in favour of landlords were those recorded by consent of

the parties. Even these are rare, except on properties which have been reclaimed from jungle, and where the original rents paid were low. Some such estates are the property of Government leased out to farmers, but scarcely any cases from them come into Court. The large majority of enhancement cases come from the east of the District, where much bad feeling exists between the landlords and tenants, in consequence of an attempt by a number of the former to give new leases, and take new engagements, in which all existing village cesses and charges, *ábwábs* and *máhtuts*, should be incorporated as part of the rent, and thus freed from their present illegal character. The consequence was that the *zamíndárs* brought enhancement suits against their *rayats*, with the intention of harassing them.

Ábwábs or Customary Cesses.—It is impossible to tell the origin of these cesses, but they are very old, dating back long before the time when the English assumed the administration of Bengal. They are of the same nature as the innumerable *dasturís*, or perquisites, which are levied by men of nearly every position and rank of life in the country. In cases connected with the land, they are usually forced complimentary gifts or benevolences, but some are from their nature a part of the rent. Others again are levied from particular castes or professions. At the time of the Permanent Settlement, a minute inquiry was made into these *ábwábs*, and those which evidently were paid in lieu of rent, or for some favour in connection with the tenant's holding, were declared part of the rent; whilst temporary and capricious exactions, such as fees to *zamíndárí* servants, were declared illegal and abolished. The sanction of Government to the first class of cesses was used to swell the *rayats'* rents, while their place was soon taken by others of the same kind, if not of the same name. Many of these illegal demands are still in force.

In 1872 the Collector, Mr Bignold, made the following report on this subject, which may be considered a description of the chief kinds levied at the present day rather than an enumeration of all that exist: "I have reason to believe that the exactions by *zamíndárs* of sums in excess of the rents payable by their *rayats* is very general. The principal exaction here is known as *bhikshyá*, benevolence, and takes the form of a percentage on the authorised rental. It is, I believe, almost universal. *Bhikshyá* is not levied every year, but for the most part every alternate year. It ranges from 25 to 100 per cent. on the rental. If the percentage be moderate,

and the demand not too frequently-repeated, it is paid without much objection. If it be too oppressive, the *rayats* bring charges of unlawful assembly, wrongful confinement, and the like, against the agents of the *zamíndár*, at the same time depositing their rents in Court. They very rarely, as far as I know, go to the Revenue Courts to recover sums paid in excess of their dues. Another very general cess, I understand, is the *grám kharchá*, or 'village defence fund.' This is a fund ostensibly raised to meet any expenditure in the nature of criminal law charges which may arise in connection with a village, but is mostly employed for such purposes as giving gratifications to police officers who come to hold inquiries. It averages about 2 *ánnás* per rupee. *Zamíndárí dák* cess is almost universally paid by the *rayats* to the *zamíndár* at the traditional rate of $3\frac{1}{8}$ per cent.; the *zamíndár's* own payment never amounting to 1 per cent. *Báttá*, or discount at 5 pice per rupee, on payment of rent in Company's rupees, can perhaps hardly be called a cess. The oldest rents were fixed in *sikká* rupees, and when the Company's rupees became current, discount was naturally demanded from the *rayats;* and for the sake of uniformity of accounts, new leases, though the rent is expressed in Company's rupees, are almost always charged with discount. Since this custom is nearly universal, there seems to be no fraud in it, for it would be just as easy for a *zamíndár* to frame a new lease at a proportionately larger rental in Company's rupees, and exact no discount; where, however, discount is charged in a recently settled estate, it is clearly an inequitable cess. *Tahrí*, probably short for *tahríri*, is, I hear, pretty uniformly levied, as cost of writing accounts and receipts, at the rate of 1 pice per rupee. *Zabt ráí* is a charge on pretence of measurement expenses, at a similar rate. Income-tax is levied by some *zamíndárs* as such, while others only ask the more *bhikshyá*, on account of their liability to pay income-tax.

"Of the equally general but occasional cesses, the principal are the following:—*Bibáha kharchá*, or contributions on the marriage of the *zamíndár* or his relatives; *Sráddha kharchá*, similar contributions on the occasion of a funeral in the *zamíndár's* family; *Pujá parbaní*, contributions to the expenses of the Durgá Pujá ceremonies at the *zamíndár's* house; *Nazar*, a money present when a *rayat* visits the *zamíndár;* *ágamaní*, a similar payment, still, however, on the *rayat's* part, when the *zamíndár* visits his estate. The rates of the last five cesses are variable. *Ijárádárí* is a partial

cess, levied, as the name implies, in those estates only which are let in farm to the use and benefit of the lessee. It ranges from 6 pice to 4 *ánnás* per rupee." The Collector continues, "I may mention that some *zamíndárs* are believed to derive large sums from the proceeds of criminal fines, which they inflict without any sanction of law on their *rayats*. The *rayats*, on the whole, do not seem averse to these self-constituted tribunals, for complaints very seldom reach me. Indeed, I think they often prefer having their differences settled out of hand in an executive and paternally despotic manner at the *zamíndár's kachhárí*, to coming into the *sadr* station and having their cases judicially decided. I have no doubt that a *zamíndár* or his agent on the spot can, if he pleases, decide a petty case more effectively than the Magistrate."

ROTATION OF CROPS.—The cultivators in the Bográ District do not appreciate the full value of rotation of crops; except, perhaps, in the case of jute on *palí* land, which they never sow for more than three years consecutively, rice being made an intermediate crop for two years before the same land is again used for jute. In the west of the District, when the soil is exhausted by successive rice crops, it is allowed to lie waste, the semi-cultivation represented by fallow not being attempted. Over-cropping is carried on in this tract to a great extent on account of the value of fine rice, and the want of a really good rotation crop. Amongst winter crops I have learned that linseed is not too frequently sown, as it is said to exhaust the land. Mustard and cereals are also interchanged after one or two years. Sugar-cane and *gánjá* (Cannabis sativa) are cultivated on the same land only in alternate years, an intermediate crop being rarely sown. This process, as well as the high rent paid for land producing these crops, very seriously diminishes the large profit which would otherwise be obtained from them.

NATURAL CALAMITIES.—The chief danger of calamity from natural causes arises from drought. The portion of the District west of the Karátoyá, which contains rather more than three-fifths of the total area, is generally above flood level, and depends on rain for its moisture; except in parts of the police circles of Bádalgáchhi and Adamdíghi, where an alluvial deposit has been left by the overflow of the Atráí, since the time when the whole drainage of North Central Bengal, now largely diverted by the Tístá, passed down by that river. The soil, also, is light and porous, which more readily yields up its moisture than a dense clay would. For these reasons, the rice crops of this region are liable to droughts, which, however, fortunately do

not frequently occur, and are also very rarely of any great extent. There is a considerable demand for irrigation in these higher tracts in seasons of deficient rainfall; but as this deficiency is not often excessive, means of irrigation have not been developed.

SCARCITY OF 1866.—Within modern times, we have information concerning only two such serious droughts as to deserve special notice. The first was that of 1866, contemporaneous with the Orissa famine. The scarcity in Bográ was partly due to the very unseasonable weather during the previous year, but more largely to causes to which I shall afterwards allude. The rains commenced very early, as much as 11·7 inches falling in May. The rainfall of June and July was excessive, that of August insufficient. By the 15th September, or some weeks before the ordinary time, the rains entirely ceased except for one light shower in October. The rice in the western portion of the District, particularly the *ropá áman*, which requires specially abundant moisture at this very season, was injuriously affected. The price of rice went up to 15s. a hundredweight, or three times its ordinary price. The failure in Bográ would hardly, however, have caused serious scarcity, but that the large exporters, who in good years send down some 600,000 *mans* of surplus rice to Calcutta, chiefly for export to Europe, exerted themselves to the utmost to fulfil their engagements, and thereby diminished the food supply to a dangerous degree. In ordinary years, most of the inhabitants have sufficient food from their own fields, which they can supplement by purchasing from the small retail dealers at the bi-weekly markets, held in every considerable village. These retail dealers work on very inconsiderable stocks, and are an unstable resource in time of scarcity. A failure of crops accordingly finds the District without any class of merchants, such as exists in the importing tracts, to assist in meeting the danger. At the same time, a great system, worked principally by capitalists in other Districts, does exist for the exportation of whatever amount of food-grain the failure may have left. The history of the scarcity of 1866 proves that it was these trade operations that for a time placed Bográ in a position of some anxiety.

The year opened with an acknowledged short crop, but no great alarm had been raised even in the regions of greatest failure. The *áman* rice was freely exported, and prices still kept easy, though higher than in previous years. In June and July, the truth of the famine in Orissa was generally known, and to some extent reacted on Bográ; prices, however, were still kept down by the promise of a good *áus* crop

in the east of the District. But when it ripened, the exporters stepped in again, and the greater part of the looked-for supply found its way southward. About the time of the Durgá Pujá, that is the beginning of October 1866, the price of rice was 15s. per hundredweight in some parts of the District. In Bográ town it was 13s. per hundredweight, and would have gone higher but that an European resident imported 5000 *mans* or 178 tons of rice, and retailed it to the poorer classes. There were no relief operations on the part of Government; and, except in the way of private charity, no steps were taken to help the poor. No deaths from starvation were reported, and no application for remission of revenue made.

THE SCARCITY OF 1874.—The second scarcity was the recent one of 1874, caused by a similar but much greater failure of the crops, due in part to an equally premature cessation of the rains, but also to the general scantiness of the rainfall during the year. It has been seen that the prices in 1866 were dangerously high. In 1874 the rates of that year were never exceeded, but this circumstance was almost entirely due to the action of Government, as may be judged from a comparison of the rainfall of the two years, on which an estimate of the extent of the two failures may be fairly founded. The average rainfall of the four years 1871–74 had been 73·89 inches, the rainfall of 1865 was 80·2, and that of 1873, 36·64. In 1874 the alarm was raised early, two or three months before the *áman* crops was cut, so that the peasantry were alive to the danger that was imminent, and accordingly preserved for their own consumption whatever grain they were able to save by artificial irrigation or other means. The spreading of the alarm was the result of the action of the officials; and it is probable that no part of Government action during the famine was attended with better results than the manner in which the whole country was kept informed of the actual and possible extent of the failure in each District.

THE FORTNIGHTLY NARRATIVES.—The progress of the scarcity in Bográ is best illustrated by extracts from the District fortnightly narratives. The following, dated the 4th November 1873, gives the position of things when there was no longer any hope of rain, according to the observations of the Collector and his subordinates:—"The Sub-Deputy-Collector, who has visited in the past month the west of *tháná* Bográ, and *thánás* Adamdíghi, Bádalgáchhi, Pánchbíbi, and Khetlál, in the north and west of the District, reports that the state of

the rice crop in that tract is extremely lamentable. Except where the situation of the lands admits of irrigation from tanks and *bíls*, the crops have become parched, and have withered away so as to be irretrievably gone. Even in the low-lying lands the crops are for the most part destroyed. Most of the people have a certain quantity of rice in store, sufficient for a month or two's consumption; but later on, severe pressure may be anticipated. Deputy-Collector Bábu Govinda Kantá Bidyábhusan visited the east of the large Bográ *tháná*, and Síbganj *tháná* lying to the north of it. His report tells a similar tale. Even on the low-lying lands the crop in Bográ *tháná* will be very poor. Only the rice plants that happen to be so near water as to admit of irrigation can be expected to yield; and the produce even of these will be poor and scanty, not more than a half at most. In *tháná* Síbganj the *áus* crop did not yield an average crop in consequence of the want of the usual supply of the rain, and varied from a quarter to a half; and the general appearance of the crops at the present time is discouraging. The well-to-do people have small stocks of rice in store, and 7000 or 8000 *mans* are reported as being held in deposit by the *mahájans* in Síbganj *tháná*. The police report from *tháná* Sherpur, the southernmost *tháná* of the District, shows that if no more rain falls, only a one-eighth *áman* rice crop may be expected. I myself observed in a part of this *tháná* that the crops, where no irrigation had been available, were parched and withering away. Some 2000 *mans* of rice are reported as being held in store by a few traders in Sherpur and Gárádaha, but probably much more is laid by in that part of the District. In the west of *tháná* Bográ, and in Adamdíghi and Khetlál, the crops sown consist principally of rice. Cold-weather food-crops are sown to a larger extent in *thánás* Bádalgáchhi and Pánchbíbí. In the east of *tháná* Bográ, only a small quantity of cold-weather crops are reported as being sown as yet. The cold-weather crops that had sprouted—sesamum and *máskalái* — are not doing well. In *tháná* Síbganj, the same state of things is reported. In *tháná* Sherpur, some cold-weather crops are reported as being sown, but in the event of no future supply of rain the out-turn will be very poor. The police report from Sháriákándí states that about a one-eighth *áman* crop may be expected, and that the well-to-do *rayats* have stores of rice in hand. This is the principal jute-growing *tháná* of the District, and a large number of the peasants are well off. Mustard, *máskalái*, and sesamum have been sown, and other crops are being sown. Importation in this

part of the District would be facilitated by the river Dáokobá, which is navigable throughout the year. The mustard crop is reported as likely to yield one-eighth in this *thánd*, *máskalái* also one-eighth, and sesamum one-fourth. The earliest crop of 1874, the *áus* rice, will be sown in Phalgun and Chaitra, that is, March and April next, and the reaping will take place in Aswin and Srában, that is, July and August. On the whole, the aspect of affairs in this District is, so far as the out-turn of harvest is considered, decidedly unfavourable. The yield of the ordinary *áman* rice crop will be extremely bad, not more than three-sixteenths; and the prospects of the cold-weather crops are anything but good, nor does there seem to be any probability of rain. Steps, however, have been already taken in order to secure a supply of labour at about the end of December, when the pressure may be expected to become severe, on the ordinary sanctioned road-work in this District; and estimates will be prepared for feeder roads in connection with the new line of railway, for which sanction is expected. The earthwork of the new railway line, if taken in hand, could soon supply a great deal of useful work. There is no particular demand for labour as yet. Petty thefts, as might be expected, are on the increase."

A month later, on the 4th December 1873, the Collector reported that during the past month every *thánd* in the District had been visited by Deputy-Collector Bábu Govinda Kánta Bidyábhusan and the Sub-Deputy-Collector, each officer having a certain tract of country assigned to him for inquiry and report. The Sub-Deputy-Collector, who was deputed to visit the west of *thánd* Bográ and *thánds* Adamdíghi, Bádalgáchhi, Khetlál, and Pánchbíbí, gave a decidedly more encouraging report than before. "In many fields," he says, "the paddy has now ripened, and the cultivators have begun to reap; and from what I have seen in my present tour, I believe the out-turn of the rice will be nearly double my former estimate. Good has been done by irrigation, which has secured satisfactory crops in parts." He mentioned *thánds* Adamdíghi, Bádalgáchhi, and the south-west of Bográ, as the tracts in which he especially observed a promising yield; and, on the other hand, gave a bad account of the crops in most parts of *thánds* Khetlál and Pánchbíbí, and in the neighbourhood of Bográ town. In these parts the people had not been able to effect irrigation. He estimated the average out-turn of the part of the country which he visited as not less than seven-sixteenths. He also noticed an improvement in the cold-weather crops, on

which, however, the people of this District do not much depend. A good deal of sugar-cane and *arhar* (pulse) had been grown. Mustard and *máskalái* were fair, but not so good as in ordinary years; and *khesárí* not promising. Pulses are imported into this District, the local production not being sufficient to supply the demand; and the people never derive great support from them, rice being the main staple of food. The Sub-Deputy-Collector estimated the out-turns of the year as follows:—Sugar-cane, a full crop; *arhar*, seven-eighths; mustard, a half; *khesárí*, a three-sixteenths; *máskalái*, a half of a full crop. The Deputy-Collector visited the east part of *thánd* Bográ and *thánás* Síbganj, Sháriákándí, and Sherpur. He reported that the failure of the crops in the east and south of the District was decidedly more serious than to the west. A certain amount of importation was meanwhile taking place by way of the river Dáokobá, which was estimated at about 1200 *mans* of rice and 1800 *mans* of paddy in one week. The estimated out-turn of crops in the parts visited by the Deputy-Collector was—*áman*, three-sixteenths of a full crop; mustard, eleven-sixteenths; sesamum, nine-sixteenths; *máskalái*, five sixteenths; *khesárí*, five-sixteenths; *matar*, five-sixteenths. In the tract of country visited by him, the people in parts of Sháriákándí were eating the *áus* rice of 1873, and in all the other *thánás* the *áman* rice of 1872. In the part visited by the Sub-Deputy-Collector, almost all the people were eating the surplus of the *áman* rice of 1872, and some had begun the *áman* of 1873. The Collector continues: "The following shows the estimated stocks in hand:—Stocks held by *zamíndárs*, 97,000 *mans;* by *mahájans*, 71,000 *mans;* by *rayats*, 700,000 *mans*. The amount required for the population for home consumption for one year is roughly estimated at 5,000,000 *mans*, hence we have nothing available for exportation. This is a large rice-producing District, and the people of all classes (including many of the *zamíndárs*) are accustomed to store rice for their own use and for sale. As a rule, they keep in hand for themselves from the *áman* harvest an amount sufficient to last until the next supply of *áus* comes in. This District in ordinary years exports largely, upwards of 600,000 *mans* at a rough estimate. On the whole, I consider that although there will probably be distress, perhaps somewhat severe distress, in parts of this District, yet at present there are no reasonable grounds for anticipating famine. The demand for labour will probably be considerable in the tracts where the crops have failed; and pressure may be anticipated about the beginning of March, when the stock

of this year's *áman* rice may become scanty. Seven relief roads, including feeder roads, have been projected. There has been a good deal of demand for labour in Bográ *tháná*, which has been supplied in a great measure by work afforded by the municipality, who have resolved to fill up a number of unsightly pits within the town limits, a work which will probably be most beneficial to the health of the town. Some persons applying for work have been employed on sanctioned road-work near the town. This early demand for labour in Bográ *tháná* is in a great measure, I understand, due to the fact that a large number of the *rayats* in this *tháná* are accustomed to work as reapers, &c., and find their usual occupation gone in consequence of the failure of crops. I consider it advisable to import 10,000 *mans* of rice, and store it at Dhupchánchiá as a precautionary measure, and to encourage the people. We have good points for importation by water into this District; on the east, at or near Chandanbásiá on the Dáokobá; south, at Jorgáchhá near Khánpur; west, at Naugáon. These communications are not liable to interruption; and there is no fear of our not having sufficient transport for the supplies we may demand."

About four months later, on the 23d March 1874, the following was the position of the District:—"Prices are rising, and at certain of the marts have risen so high that I shall probably soon open some storehouses of Government rice, for sale to the labourers on relief works. This rise in price may be taken as indicating a certain amount of scarcity in supplies. At Sultánganj 1500 *mans*, Dhupchánchiá 10,000 *mans*, Hílí 7000 *mans*, Búríganj 4600 *mans*, Kichak 3600 *mans*, Bográ 1100 *mans*, have been reported as in the hands of traders and petty dealers up to about the 21st instant. The cutting of the mustard crop has been finished, and a seven-eighths out-turn has resulted. A twelve or thirteen-sixteenths crop of sugar-cane, which has not yet been completely reaped, is estimated. Other cold-weather crops, such as *matar* and *khesárí*, are reported as fair. I still trust, without wishing to express a too confident opinion, that we may escape actual famine; but no doubt the condition of the people requires careful watching, a plentiful supply of labour as near at hand as possible, and charitable relief to a certain extent. Steps have been taken to attain these objects. The relief meeting was held on the 18th, and a total of Rs. 1190 was subscribed or promised. We have also received a liberal grant of Rs. 5000 from the Central Committee at Calcutta, and are thus well supplied with money.

I am aware of no cases of misery or starvation calling for special report. Help has been given to incapable persons in need."

SIR RICHARD TEMPLE'S MINUTE.—About the middle of March Sir Richard Temple visited the District. His minute, dated Dinájpur, March 16, 1874, gives a succinct description of the state of affairs:—"Having visited Bográ District, and marched through some of the worst parts of it, I have to record the following observations. The soil of the District is divided (like that of Dinájpur and Rangpur) into two main categories—*pálí*, light or sandy, and *khiár*, or clay. The District is separated into two parts by the river Karátoyá (an affluent of the Brahmaputra). The *khiár* soil prevails on the western side of the Karátoyá river, and the *pálí* on the eastern side. The crops on the *pálí* soil are chiefly rice; and of other products, sugar-cane, wheat, pulses. The crops on the *khiár* soil are almost entirely rice; there is also the well-known mulberry cultivation, but that is limited to the vicinity of the town of Bográ. The deficiency of rain affected the *khiár* much more than the *pálí* soil. The rice failed more completely on the *khiár;* and that having failed, hardly anything else remained; whereas on the *pálí* soil the rice failed to a much less extent, and there were other crops which have turned out well. In the *khiár* the yield of rice was from one-eighth to one-fourth; in the *pálí*, from three-eighths to one-half. The consequence is, that about half the District is distressed, while the other half is fairly well off. The distressed parts consist mainly of the *thánás* of Bográ and Khetlál, with portions of *thánás* Pánchbíbí, Síbganj, Sherpur, and Adamdíghi.

"I have had the advantage of consulting Bábu Mádhub Chandra Maitra, the Deputy-Magistrate-Collector, who has had long experience of the District, and is highly recommended to me by the Relief Commissioner and the Collector as a valuable witness. He thinks that there will be much distress until the middle of August next. As it is important to record the views of a well-informed native gentleman, who maintains his opinion on cross-examination, I will give the substance of the Bábu's opinion. He would estimate the number of persons who would need assistance from Government in some shape or another as follows:—Khetlál, 75 per cent. of the population, or 28,974 persons; Bográ, 75 per cent., or 164,619 persons; Síbganj, 30 per cent., or 17,714 persons; Pánchbíbí, 30 per cent., or 20,142 persons; Bádalgáchhi, 25 per cent., or 9185 persons; Sherpur,

25 per cent., or 18,509 persons; total, 259,143. He thinks that the full number should be taken from 15th April to 15th July; half the number from 15th March to 15th April, and from 15th July to 15th August; whilst a quarter should be taken for the four months from 15th August to 15th December. If the assistance of Government were given in the shape of rice, then, at the rate of three-quarters of a *ser* (1½ lbs.) per head per diem, the total would come to 728,790 *mans*. But he considers that for the most part the assistance need not be given in rice, but rather in money, either as wages on public works or as advances. The reason is, that though there is a serious deficiency of grain in the District, still supplies are drawn from the Districts of Pábná and Rájsháhí on the south, and Maimansinh (across the Brahmaputra) on the east. The large traders are not importing from distant Districts, because the high prices prevailing elsewhere preclude the hope of profit; but petty dealers and other persons are continually obtaining supplies in small quantities. The stocks of the District itself, known as white rice, are probably approaching exhaustion; but the rice of neighbouring Districts, known as red rice, is seen in the market. Such is the Bábu's opinion; and he was not at all shaken on cross-examination. Looking to all these considerations, the Bábu thinks that 150,000 *mans*, to be imported by Government, will suffice, but that nothing short of this will be adequate.

"The Collector, Mr Kelly, would admit the value of the Bábu's opinion, but looking to all the circumstances of the District—to its facilities for communication, to its prosperity in ordinary years, and to its probable means of bearing up against scarcity—seemed to be strongly of opinion that the 50,000 *mans* already provided by Government would suffice. The Relief Commissioner, Mr Robinson, thinks that the percentages of persons who may need assistance, as taken in the Bábu's estimate, are too high. He would make the following estimate as regards the number:—*Thánás* Khetlál and Bográ, population 258,123; proportion to be relieved at worst, 77,500: Síbganj, Bádalgáchhi, Pánchbíbí, and Sherpur, population 175,243; proportion to be relieved at worst, 35,000; or a total population of 112,500 to be relieved. Of these, he calculates that one-fourth, *i.e.*, 28,125 persons, will require food for three months, which at half a *ser* per head per diem, amounts to 31,590 *mans*; one-half, *i.e.*, 56,250 persons, for two months, at the above rate, 42,240; the whole, for two months, at the same rate, 84,360; total, 158,190, or, in round numbers,

160,000, or at three-fourths of a *ser* per head per diem, 240,000 *mans*. His recommendation is, that Government should provide 160,000 *mans*. He considers that the circumstances of the District have grown worse since his last visit; that due allowance has been made for facilities of communication, and other favourable circumstances, in his determination of the percentage of persons who may need help; and that the quantity, as shown in his estimate, ought to be supplied. He considers that money aid on a very large scale would cause an excessive rise of prices, and so produce fresh complications; therefore he is for affording aid largely in the shape of food.

"I consider, having regard to all the circumstances, that 240,000 *mans* ought to be provided for this District, of which 50,000 *mans* have been already ordered, leaving 190,000 *mans* remaining. Out of the 50,000 *mans* ordered, 20,000 *mans* have arrived. No time should be lost in bringing up fresh supplies, as the amount in hand is small as compared with the extent of possible distress. The grain is brought by steamer on the Brahmaputra to a point near Naukhílá, east of Bográ town; it is thence conveyed by carts into the interior of the District. The carts now employed are few; under 300. I have asked the Relief Commissioner to instruct the Collector to collect additional carriage, inasmuch as carts are available in numbers in Bográ District. The prices in the District are not dear comparatively—12 and 13 *sers* of rice for the rupee. The people seem to complain very much of the range of prices; the reason assigned is, that they are accustomed to very cheap prices in ordinary years. During my visit, the following seven relief circles were determined to be administered by sub-committees:—Bográ, Khetlál, Síbganj, Dhupchánchiá, Buríganj, Goháil, Hílí. I found a large relief road under construction through the heart of the distressed tracts. Several branch roads have been projected. The number of relief labourers is upwards of 5000; the rate of wages three *ánnás* (4½d.) per diem. These people are at present paid in cash. I have requested the Relief Commissioner to have them paid in grain, whenever he may think fit. The Collector was in doubt whether the construction of tanks could be regarded as a relief work. I told him that it certainly could; that he should raise as much in subscriptions as possible, but that in every case of urgency he should commence the work at once. There are many places suitable for the commencement of such useful works. I have not thought it necessary as yet to authorise the sale of Government grain (under the rules) at any of the depôts of this District. A large multitude of

rayats came into the station of Bográ on the day of my visit, and clamoured for relief or for advances. I was informed that this agitation had been going on for some days. Some of the complaints were doubtless exaggerated, but many of the men seemed to be really in need. The grain merchants of the District have not applied for advances from Government for the purpose of obtaining rice from a distance; nor was I able to hear of any *zamíndárs* who had done anything noteworthy for the assistance of their tenantry."

IMPORTATION OF GRAIN.—On the 6th April the following arrangements for transport and storehouses of Government grain had been effected:—"The reports received show importation of 11,000 *mans* of rice from Pábná, Dacca, and Maimansinh Districts by way of the Dáokoba and Bangálí rivers; 600 *mans* of rice and 500 *mans* of paddy from Rájsháhí by carts. Now that the very considerable increase of 190,000 *mans* of rice has been ordered to Bográ in addition to our previous allotment, I am unable to say that our means of transport are sufficient. We have more than 600 carts at work, which nearly, if not quite, exhausts our resources. Pack bullocks and ponies have been called for from all police stations, those sent in having been found unfit, and returned. The Sherpur police have also been told to send small boats to take rice from Bográ to Sherpur. I have also asked the Commissioner of the Division to have 50,000 *mans* of our allotment sent from Goálandá to Jorgáchhá, whence we can convey it in small boats up the Karátoyá to Bográ. I have also written to Nattor and Sirájganj for more carts; and the Sub-Inspector of Adamdíghi has been directed to buy and obtain carts from Nattor. We might, perhaps, be able to utilise some of our road labourers as transport coolies, and I will see what can be done in this respect. If the Government or the Relief Commissioner could send a supply of carts or other efficient means for transport from elsewhere, no doubt we could distribute our supplies more quickly; six hundred more carts would not be too many. Meanwhile we must get on as best we may; and as the District is small, when the rice is once landed at Shohágipárá, we could, in case of need, send sufficient for immediate wants to any part of the District from thence without much delay. In addition to places of storage previously reported upon, new storage-room has been ordered at the following places:—Bográ, Dhupchánchiá, Khetlál, Pánchbíbí, Hílí, Gohál, Sonámukhí, Madhupur, Gáyábándá, Durgápur, Durgáhát, and Jamírbáriá, in order to accommodate the increased supplies ordered. The amount of food-grain reported as received up to the 4th April

1874 is 49,729 *mans*. The only food-grain as yet distributed has been 150 *mans* sold for Rs. 500 on account of charitable relief purposes."

PROGRESS OF SCARCITY.—During April and May the scarcity increased, but not in any very alarming degree. In no part of the correspondence about this time do I find anything approaching famine described, or the word *famine* used. There was undoubtedly considerable pressure felt in the backward parts of the District, such as the police division of Pánchbíbí and the western jungle tracts of Sherpur. In the villages of the latter, the price of rice at the end of May reached 17s. per hundredweight, and at the same time was in no part of the District cheaper than 12s. per hundredweight, the ordinary rate not being more than 3s. 9d. to 5s. per hundredweight.

The following report of the Collector, dated the 1st June 1874, describes the position when the scarcity was at its worst:—"I have travelled a good deal in the interior during the fortnight, and from ocular observation I am in a position to say that in no place which I visited was the condition of the country or the people such as to cause very great anxiety; although, undoubtedly, the great price of food must have inflicted hardship and some hunger on the very poor. The price of food everywhere is high, as will be seen from the following quotations, which represent almost accurately the *bázár* rates down to this day, giving the number of *pakká sers* per rupee at which rice was selling during the last fortnight:—Bográ town, 9½ to 10½ *sers;* Dhupchánchiá, 10½ *sers;* Pánchbíbí, 9 *sers;* Khetlál, 10½ *sers;* Sherpur, 7½ *sers;* Síbganj, 9 to 10½ *sers*. Notwithstanding the great dearness, which must cause pinching to very many, I cannot say that I anywhere observed upon the persons of the people signs of hunger or of deficient sustenance. Men, women, and children have an appearance of being sufficiently nourished. Everywhere the village *bázárs* were adequately supplied with food, although at very high rates. The *háts* are great institutions in Eastern Bengal; and on *hát* days one may see almost the whole of the population of the neighbouring villages congregated either for business or pleasure. Wherever I have been, I have found the people, with few exceptions, in their usual state, although it is universally said that if Government had given no help there would have been great distress. Nowhere have I observed any general depression. The *háts* are very fairly supplied with rice and other food-grains. There is certainly no difficulty in getting food for any one who has money to buy it. The very poor must be straitened, but

measures for their relief are in full operation, and they have not been slow to take advantage of them.

"The state of the country has been further ameliorated by a most propitious rainfall of a total of about 4½ inches, which extended over three days of last week, and seems to have been very general throughout the District. The young plants of the *áus* crop, both in the *khiár* and *pali* lands, were beginning to look a little parched from the long drought which had prevailed before, and undoubtedly the crop would have been very considerably damaged had this drought lasted for five days longer. But the bounteous and ample rainfall has removed all danger, and there is every probability of the people securing a bumper *áus* harvest in the month of August. This will vastly improve the condition of large tracts of the District, and will increase the food supply of the whole. In those portions of the District where there is no *áus*, and they are extensive, it is to be feared that high prices will continue to prevail. The minor crops are also doing well. Jute, mulberry, sugar-cane, and sesamum are promising. The *boro* rice and the pulse called *mugkalái* have been cut, and have yielded upon the whole an average weight of grain."

RELIEF WORKS.—"The works under the Executive Engineer number 40, and consist of 18 roads and 22 tanks; and I find that during the fortnight ending 16th May 1874, labourers were engaged on every one of them. The total daily average of these labourers for the fortnight ending the 16th May is as follows:—Men, 9455; women, 13,513; children, 14,179; total, 37,147. On the 16th of May, work had ceased in 18 out of these 40 roads and tanks. I much fear that the recent heavy rain and the near approach of the rainy season will compel us to stop our tank works before any of them are finished. One of the great features in these relief works is the small number of able-bodied labourers seen upon them, and the crowds of women, generally old, and children. The piece system is applied to the able-bodied men, and not to the women and children, who may be found squatting in thousands along the roads, and engaged, when they are doing anything, in gently tapping the surface of them with bamboo sticks. The little work they do is useful, for it smooths the tops of the embankments which the able-bodied have thrown up. Although we cannot apply the piece-work system to women and children, it seems very desirable that we should make them work a little more then they have hitherto done. They will be divided into convenient gangs.

Each gang will have a certain length of road, well within their strength, daily measured off to smooth by the operation of tapping, and will be required to do that daily task. It is, however, a work of great difficulty to organise these swarms of women and children. I have given orders that, in introducing the daily task, no great pressure or compulsion is to be used. Mr Clay, C.S., has been engaged in turning the feeblest of the old women off the works, to the number of 2802. Each old woman got 20 *sers* of rice, and was sent with it off the roads into her village. This form of weeding will be continued. The good promise of the *áus* rice has induced the native merchants who were holding on for higher prices in case of its failure to open their stores."

CONCLUSION OF THE DISTRESS.—On the 27th July the Collector was able to report that the scarcity was substantially at an end. "Ever since I came to the District," he says, "it has been my good fortune to report to the Government, fortnight after fortnight, that the state of the country was getting better and better; that the condition of the people was improving; that the rainfall had been propitious; that the season was favourable; that the growing crops were all that could be desired; that all the *bázárs* were well supplied with food-grains; and that the price of rice was steadily falling everywhere. This fortnight has been no exception to the favourable aspect which has characterised its predecessors. The singularly seasonable nature of the weather has continued. As in previous fortnights, the rain fell just when it was wanted; so in this one, we have had a most propitious sunshine, which has conferred great benefits upon the country by ripening the *áus*, and permitting the people to hurry on the transplanting of the *áman* crop. Very great progress has been made with the latter operation. The seed time and the transplanting time have been alike favourable. Everywhere the *rayats* may be seen in their fields from morning to night, and the surface of the country is getting gradually covered with plantations of *áman* rice. A considerable tract in the east of this District towards Dhanot, Madhupur, and Sháriákándí, was inundated by the overflowing of the large rivers which intersect that region. The damage which this inundation would have caused was very materially lessened by the fact that before it happened much of the *áus* had become ripe and the *rayats* had cut it. Some of the *áus* was spoiled, and the planting of the *áman* will be retarded. That much general injury has not been inflicted is clear, from the fact that clean rice is now selling in that part of the

country at 18 *pakká sers* the rupee. There have, however, been cases of individual hardship, where persons who had been impoverished by the previous scarcity lost all their crops. These men were relieved by loans of Government grain. The fall of prices, which has characterised all previous fortnights since the 1st of June, has also been a prominent feature in this one. The following figures, giving the number of *pakká sers* of rice per rupee, speak for themselves, and show a very marked improvement in the food supply of the country:—Bográ, 12 to 15 *sers;* Síbganj, 15 to 17 *sers;* Khetlál, 12 to 13½ *sers;* Sherpur, 14 to 20 *sers;* Adamdíghi, 12 to 14 *sers;* Pánchbíbí, 12 *sers.* The cutting of the *áus* is just beginning, and the earlier species of that rice have already appeared in the markets. The greater part of this crop is still uncut, but is rapidly approaching maturity. When this, too, gets into the market, the prices of food will fall lower still. I should not be surprised if they fell to 20 *pakká sers* for the rupee, which is also the opinion of a very intelligent *mahájan.* It has been a very marked feature in the *bázárs* for some weeks past that large quantities of old rice, the produce of the last *áman* crop, are being offered for sale. These are the stores which the better classes of people were holding for use, in the event of the *áus* failing and the scarcity continuing. Dealers also, who had been holding on for higher rates, have been alarmed by the prospect of perpetually falling prices, and are now placing their stocks of old rice in the markets. For some time past, relief works have been gradually contracted, some of them have been shut up altogether, and a process of weeding out and discharging inefficient labourers has been persistently but cautiously pursued. Our numbers, which stood at a daily average of 37,147, as reported in my fortnightly narrative of the 1st June, have been gradually diminished by these means till they stood at the daily average of 16,371 on the 8th July. During the whole of this period the works were managed with the smallest possible expenditure of cash. I introduced grain payments with all the despatch I could, and for weeks past the labourers have been paid in this way. I added in the last narrative that preparations had been matured for closing the works altogether. These preparations have, during this fortnight, been carried into complete effect; and I am now in a position to report that every relief work under the Executive Engineer has been finally closed. There can be no doubt that the 16,371 people who were still upon these works on the 6th of this month belonged to the most destitute classes—to those classes who had been impoverished

in the greatest degree by the scarcity, and the great dearness of provisions which has prevailed now for many months. The whole of them were living from hand to mouth. Among other grounds which I had for concluding that these people were in most abject circumstances, I may mention that when I was closing works in previous fortnights, troops of them who were turned off came into Bográ, and assured me that if they were turned off the works they did not know how they could obtain a livelihood. Being well aware of the great anxiety of the Government that all destitute persons should be relieved, and that the local officers should be most careful to see that no one in their Districts should perish from starvation, I was naturally solicitous that, in shutting up relief works by which tens of thousands had been supported for many months, everything should be done towards securing that this very delicate measure should be carried out with the least possible hardship to those who were affected by it. Large numbers of aged men and women were among our labourers. There was nothing before me to show that they had not been forced upon the relief roads by dire necessity. The Relief Commissioner, being anxious that nothing should be left undone to ensure their safety, thought they might each receive on dismissal a three months' supply of food."

Cost of Relief.—By the middle of September relief had ceased to be given, except in very rare instances. The following is a return of the fortnightly expenditure of grain, derived from the Collector's reports. Total grain consumed in the District up to the 2d May 1874, 488 *mans* (27½ *mans* being equal to one ton, English weight); total grain expended in the fortnight ending the 16th May, 6773 *mans;* in the fortnight ending the 30th May, 8636 *mans;* in the fortnight ending the 13th June, 13,702 *mans;* in the fortnight ending the 27th June, 17,164 *mans;* in the fortnight ending the 11th July, 32,488 *mans;* in the fortnight ending the 25th July, 46,641 *mans;* in the fortnight ending the 8th August, 39,040 *mans;* in the fortnight ending the 22d August, 12,494 *mans;* in the fortnight ending the 5th September, 29,650 *mans,* of which amount 26,293 *mans* were sold wholesale to merchants from Rájsháhí; in the fortnight ending the 19th September, 3674 *mans;* in the fortnight ending the 3d October, 2494 *mans:* total grain expended for purposes of relief, 213,264 *mans.* On the 5th October the last fortnightly narrative was submitted. It gives in an appendix the following details of expenditure

on relief, which, although they had not undergone the careful auditing that they are at present (May 1875) receiving, may be taken as approximately correct :—Relief roads and works, £27,832, 16s. od.; transport of Government grain, £12,670, 10s. od.; establishment and salary, £2859, 2s. od.; storage and construction of storehouses, £619, 6s. od.; loans to *zamíndárs*, £4717; advances to *rayats*, £118, 6s. od.; construction of officers' houses, £120; relief works under relief officers, £1000; packages and incidentals, £73, 18s. od.; permanent advance, £200; miscellaneous, £152, 8s. od.; total expenditure, £50,363, 8s. od. It must be remembered, in calculating the entire cost of relief in Bográ District, that the above total is exclusive of the cost of the Government and locally-purchased grain, and the carriage of the former by rail from Calcutta to Goálandá and by steamer or country boats to the landing stations, the chief of which were Shohágipárá and Chandanbásiá, near the old police station of Naukhílá; Jonká on the Nágar, in the Nattor Subdivision of Rájsháhí, eighteen miles south of Bográ town; and Sirájganj. These two items of expenditure were very heavy, but I have no means of accurately determining them. They may roughly be put down at £70,000, so that the total cost of relief in this District did not fall short of £120,000. A special report by the Comptroller-General, Scarcity and Relief Branch, dated the 15th April 1875, gives the following memorandum showing the quantity of grain despatched and received in Bográ District for relief purposes. Despatches into the District :—From Goálandá to Shohágipárá, 163,099 *mans;* from Calcutta, direct by steamer to Shohágipárá, 75,646 *mans;* total Government grain, 238,755 *mans:* Sirájganj to Bográ, 5274 *mans;* Goálandá to Jonká, 5904 *mans;* Goálandá to Chandanbásiá, 5156 *mans;* total locally-purchased grain, 16,334 *mans;* grand total of grain despatched, 255,079 *mans.* Acknowledgments of receipt :—At Shohágipárá from Goálandá, 162,035 *mans;* at Shohágipárá from Calcutta direct, 75,092 *mans;* at Bográ from Sirájganj, 5263 *mans;* at Jonká from Goálandá, 5851 *mans;* at Chandanbásiá from Goálandá, 5042 *mans;* total receipt, 253,283 *mans.* The deficiency of 1796 *mans* is made up by 1072 *mans* lost in a storm on the Brahmaputra, and 724 *mans* wastage in transit.

ROADS AND MEANS OF COMMUNICATION.—The roads are all of plain earthwork, none of them being metalled. The old road running north and south through the whole length of the District, on the west side of the Karátoyá, is interesting as being one of the oldest, so far as our

present knowledge goes, in this part of Bengal. It now runs up to Rangpur, and towards the south bends south-east to Sirájganj. In the old Dutch map of Van den Broucke it is part of the great military road of the Musalmáns from Rámpur Beauleah, and passed through the present District of Pábná near Hariál, then through Sherpur, called "Ceerpoor Mirts," and then through "Tessiadin," which has lately been identified as Chándnia, near Síbganj, at one time a great commercial centre. The strange addition of "Mirts" to Sherpur is our surest means of recognising this old town; as we learn from the Aín-í-Akbarí that it was called Sherpur Murchá, to distinguish it from Sherpur Daskáhaniá, in the police division of Díwánganj in the Maimansinh District. In Major Rennell's Bengal Atlas dated 1781, another old military road is to be found, which, however, has now disappeared. It came from the old capital of Gaur, and in this District passed through Jamálganj, Khetlál, and Síbganj. In the later days of the Muhammadan Empire, Síbganj seems to have taken the place as an important military centre which was before held by Gorághát. It was not itself fortified, but was even as late as Rennell's time connected directly with the forts of Fathipurgarh and Durgáhátágarh. Rennell's Atlas gives several other roads diverging from it, most of which have been since lost; one to Dinájpur, a second to Gorághát, and another to Gobindganj and Chilmárí. After the English occupation, and before Bográ became a District head-quarters, all these roads were allowed to fall into decay. Little was done till about 1835, when the Dinájpur road was commenced. As late as January 1874 the new map of the District issued from the office of the Surveyor-General gave only the following roads, which, with their length and annual expense of repair, were returned to me by the Collector in 1871:—(1) The Rangpur Road, seventeen miles long, costing annually for repair £2, 16s. 10d. a mile. (2) The Dinájpur Road, ending in this District at Náyáhángar, 52 miles, total cost of repair, £86, 4s. 0d. (3) The Rájsháhí Road, ending in this District at Rapíhár, 14 miles, total cost of repair, £32. (4) The Dhupchánchiá Road, entirely within the District, 12 miles, total cost of repair, £117, 8s. 0d. (5) The Sirájganj Road, ending in this District at Símabárí, twenty-two miles, costing for repair, 6s. 11d. per mile. (6) The Síbganj and Mahásthán Road, entirely within the District, 6 miles long, and maintained at a yearly cost of £10. (7) Small Station Roads, amounting in all to ten miles in length, and kept up at a cost of £26. The Surveyor-General's map shows another road, running eastward from Bográ town to the bank of the Brahmaputra beyond the police sta-

tion of Sháriákándí. This was, however, only a large cart-track, and is not returned by the Collector.

In 1874 came the scarcity which has been described at length. The principal form of relief then given was supplied by the making of roads, the labourers being the indigent population capable of performing work. The scarcity was most felt in the west of the District, where the crops on the *khiár* lands had been quite unable to stand the drought; and chiefly in the south-west, where the *áman* rice, which suffered most, is the only crop. In these quarters new roads are most numerous. Between February and September 1874, the earthwork on fifteen was thrown up. The total mileage of these roads, which are of an average width of sixteen feet, is 137 miles. Besides this, a large part of the earthwork of the Northern Bengal Railway, which runs for 39 miles through this District, was completed during the same period. Since then the whole of the railway embankment has been finished, and most of the new roads have been dressed and finished. The latter were constructed principally with the object of uniting the most important parts of the District with the new line of railway. The following is a short description of them, their termini, the country through which they run, and the traffic they are expected to promote:—(1) From Dhupchánchiá to Sítáhár Railway Station, *viâ* Adamdíghi, thirteen miles long. This road lies entirely within the limits of the police division of Adamdíghi, which, as the largest tract exporting fine rice, may be expected to use the railway for that trade. Dhupchánchiá, the centre of the hide trade, might also send its hides down direct to Calcutta, instead of by the present circuitous route *viâ* Dacca. (2) Dhupchánchiá to Bográ Civil Station, twelve miles long; this is the old road raised and nearly re-made, and completes the communications between the District head-quarters and the railway. Treasure will be sent to Calcutta by this route. The whole length of the road to the railway is twenty-five miles, as returned by the Executive Engineer. (3) Bográ to Sháriákándí. Of this road, which is twelve miles long, only seven miles to Nischintipur have been completed. The country further to the eastward is low and difficult. (4) Bográ to Naukhílá. Out of a total of eighteen miles, only six miles to Dhorá have been made. This road, like the last, is intended to facilitate communications with the rich jute country in the east, in which direction also the greater part of the *áus* rice is grown. (5) From Sultánganj to Iláhíganj, sixteen miles long. The former village is a small market on the Sherpur road and on the bank of the Karátoyá,

two and a half miles south of Bográ. The road runs eastward through the Bográ police division to Iláhíganj, which is the largest market on the Nágar, and passes on its way through the lesser markets of Sábrul, Málanchá, and Durgápur. (6) From Sultánganj to Nasípur, six miles long. This is a south-eastern continuation of the last road. It crosses the Karátoyá at Cháchháitárá market, a place of considerable trade. It also does something to open up the east of the District. (7) Dhupchánchiá to Gopináthpur, nine miles long, opens up an important rice-producing tract. (8) Gopináthpur to Khetlál, six miles long, is a continuation of the above road to the north-east. (9) Khetlál to Hatshahr, four miles long, branches off from the Dinájpur road. (10) Buríganj to Síbganj, five miles long, brings these two important markets into connection. (11) Durgáhát to Nungolahát is a cross-road between the Dhupchánchiá and Dinájpur roads, uniting these two markets. (12) Sherpur to Goháil unites the police centre with the outpost, and connects the traffic on the two large roads upon which they lie. (13) Mátádhálí to Pírgáchhá, five miles long, is a branch of the Rangpur road on the east of the Karátoyá. (14) Mahásthán to Sukhanpukúriá, runs due east from the same main road, and, though not yet completed, does something towards opening up the eastern portion of the District, which before 1874 was roadless. (15) Hílí Railway Station to Gorághát, eighteen miles long. Only part of this road is in this District, but it all lies very near its northern frontier, and forms an important addition to the communications which may be used by the people of Bográ. The new roads have cost nearly £30,000. Much, however remains to be done in the way of bridging.

MANUFACTURES are unimportant in Bográ District. Indigo, which was formerly largely produced here, has entirely disappeared, being pushed out by the great advance in the value of other agricultural products. The parts of the District where it flourished were the eastern and southern police divisions. The largest concern was at Dhunot on the Manás, which had eight out-factories. The East India Company had silk filatures at Sherpur and Naudápárá. The *Bagurer Itihás*, or vernacular History of Bográ, to which I have before referred, gives 1808 as the date of the establishment of the latter. The same authority states that a sum of £50,000, or five *lákhs* of rupees, was yearly distributed in the shape of advances to the rearers of cocoons. It also relates that the peculations by the chief native manager or *diwán*, one Síb Sankar Dás, amounted to a quarter of that amount, though his salary was only £36 a year; and that the other servants

of the factory embezzled as much more. This state of things continued till 1830, when the Resident discovered what was going on, and made the guilty parties disgorge £20,000 in one year. The factory establishment then consisted of a *díwán*, a *saristadár* or head clerk, a treasurer, two clerks, one accountant, one *hawáldár* or sergeant of the guard, sixteen *sipáhis* or soldiers, and about two thousand reelers, spinners, assorters, and heads of labour gangs. This factory was sold in 1834, when the connection of the Company with silk manufacture in the District came to an end. Since then the silk interest has steadily declined, and the silk now produced is chiefly for home use. The cocoons are reared principally in the south-west of the District and in the Bográ police division, and are mostly exported to the Táherpur market in Rájsháhí. According to a report of the Collector, there was in 1871 only one manufactory in this District, namely, the silk filature of Naudápárá, near Bográ, belonging to Mr C. G. Ridge. He has furnished me with the following particulars:—The annual outlay of the filature is about Rs. 45,000 or £4500; and the business gives daily employment to about 212 men. The factory is situated three miles to the north of Bográ town, and was originally built by the East India Company as one of the out-factories, under, I believe, the Commercial Resident at Rangpur. When the Company gave up the monopoly of silk, this factory was purchased by Bábu Dwárka Náth Tagore, who sold it to Mr J. C. Abbott and some other gentlemen, realising, it is said, more than the original purchase money by the sale of the copper basins alone. These gentlemen converted Naudápárá into a sugar factory, which they had very soon to give up owing to losses. The factory then remained closed for several years. It was next purchased by Mr Dodgson on behalf of a mercantile firm in Germany, and re-converted into a silk factory. It continued working for about four years, after which it was again closed, and remained so until 1865, when the present possessor began to work. At that time a fair quantity of silk used to be manufactured by native agency in this District, especially in the neighbourhood of Shazádápur and Gandágrám, but the manufacture has now almost completely died out. Mr Ridge attributes its decay to the following causes :—(1) The falling off in the quantity of cocoons produced, owing to the continued failure of the *bands* or crops for the past two seasons; (2) a considerable increase in the value of cocoons, caused principally by purchases of the raw material for the European market. This factory, like others in neighbouring Districts, has felt the late competition with Chinese as well

as French and Italian producers, and stopped working in 1875. The native filatures at Shazádápur, Gandágrám, and Shikárpur produce only a coarse thread, which is principally sent to Calcutta to be exported to Bombay. Silk-weaving was formerly a flourishing trade. There are now only a few families of weavers, who work to order. The Palma Christi, or castor-oil worm, thrives in this District. Its silk is of a dark colour, and supplies a very durable and cheap cloth for the poorer classes.

Paper is manufactured in the villages of Shazádápur and Májirá, in Bográ police division. The process of manufacture is as follows:—Jute mixed with a certain quantity of lime is placed in water for eight or ten days. When a little soft, it is reduced to a thin pulp by means of the pounding instrument called a *dhenki*. This pulp is then washed well in water till the lime is removed. It is afterwards put into a vat containing pure water, and stirred about quickly by means of a stick three feet in length and an inch in diameter. A rectangular sieve, made of fine bamboos, and of an area equal to the size of the paper intended to be made, is dipped into the vat, and a little of the pulpy matter taken up. The sieve is lifted up horizontally, and shaken gently till the pulp is equally distributed. It is then removed from the sieve in the form of a sheet, and placed over a plank for a few minutes, in order to let the water dry off. This sheet is then stuck up against a shady and dry mud wall, and afterwards placed in the sun and thoroughly dried. Placing it immediately in the sun is supposed to injure it. After this, a quantity of paste made of *atáp* rice is applied gently over it by means of a brush, and the sheet is again dried in the sun. Lastly, it is thoroughly rubbed with a smooth stone, and is then fit for use. The cost of manufacture varies from $\frac{3}{4}$d. to $\frac{15}{16}$d. per quire, and the paper is sold at 1$\frac{1}{8}$d. to 1$\frac{1}{2}$d. per quire. About sixty-six hundredweight of fibre is annually used, from which about 32,000 quires of paper are prepared.

Commerce.—There are many centres of active trade both in the eastern and western portions of Bográ District. The main staples of export, which are conveyed chiefly to Calcutta, Sirájganj, and Dacca, are rice and jute. Unrefined sugar and hides are also exported in considerable quantities; and *gánjá*, mustard, and other oil-seeds, and tobacco in a less degree. The imports are salt, piece-goods, shoes, leather, brass and bell-metal pots and pans, spices, cocoa-nuts, and castor and cocoa-nut oil. Grain and pulses come from Pábná, and potatoes from Rangpur. The rice trade is in every

way the most important in the District. It is estimated by the Collector, in his Administration Report for 1872-73, that the rice export reaches 600,000 *mans*, or, roughly, more than 20,000 tons, in an ordinary year. Almost all this great traffic is carried on by outsiders, and with capital drawn from other Districts. There is not a single great rice merchant in the District who is also a native of it. The leading rice merchant is Shitol Chandra Kundu of Kumárkhálí, on the Gorái river, in the District of Nadiyá. The name of his chief manager, Jagamohan Sháhá, is better known in Bográ. He is said to turn yearly a capital of some £80,000, and to effect two-thirds of the total rice export operations in this District. He has large storehouses at Gorághat, Hílí, Buriganj, Síbganj, Kichak, Naudapárá, and Sultánganj, which include the largest marts in the north and centre of the District. The other chief rice markets in Bográ are Kálitalá, Pánchbíbí, Jamálganj, Dhupchánchiá, Gokal, Madhupur, Chápápur, Sonámukhí, and Adamdíghi. The greatest market for the sale of the rice produced in Bádalgáchhi and Adamdíghi does not lie in this District, but in Rájsháhí, on the west bank of the Jamúná, and is called Náugáon. The market was formerly held on the Bográ side of the river, at the village of Sultánpur; but the owners of it, Bábu Anandanáth Chaudharí of Dhupchánchiá and the Rájá of Dubalháti in Rájsháhí, quarrelled about the division of the market-dues, and the latter set up a new market on his own property on the Rájsháhí side of the Jamúná. The Rájá's influence soon made the new mart absorb the best part of the trade, whilst Sultánpur fell to the grade of a third-class village market. The Musalmán *bepárís* or petty brokers of Gobindapur, in the Nattor subdivision of the Rájsháhí District, do a considerable rice business in Bográ. In *áman* rice they are brokers to a considerable extent for the French grain-merchants. They consign hundreds of boatloads of half-cleaned rice to Chandranagar (Chandernagore), on the Huglí, where it is properly cleaned, put in bags, and shipped to Europe. The greater part of the rice from Bográ is cleaned and put up in bags before being sent to the European exporters in Calcutta. The bags are made from gunny woven in the District, principally by Hindus of the Kápáli caste. The Gobindapur *bepárís* also have transactions in *áus* rice, which they carry down to Chittagong and Bákarganj. It seems strange that two such Districts as these, which hold the first place amongst rice exporters, should themselves import from other quarters. The explanation is, that they produce the finest sorts of rice, and it

is profitable for them to sell all their own produce, and buy inferior grain for their food supply. A somewhat similar movement of grain takes place within Bográ District. The coarse *áman* of the eastern *pálí* land is found not to stand shipment, as it easily heats; and at the same time the western rice is nearly all drained off for exportation. The eastern tract, therefore, has to feed the western.

Jute is exported by boat to Sirájganj, whence it is carried to Goálandá in the steam-flats of the Eastern Bengal Railway Company; or direct to Goálandá, to be taken by train to Calcutta; or, in a few instances, the whole way to Calcutta by boat. The Report on the cultivation of, and trade in, jute in Bengal, by Bábu Hem Chándrá Kerr, gives the following as the principal jute marts and centres in the District of Bográ:—Mathrápárá, Gurábhángá, Madhupur, Phulbárí, Gosáinbárí, Bálughát, Mákámtalá, Sonátalá, Elángí, Dhunot, Mírzápur, Khánpur, Sherpur, Gáránduha, Sonámukhí, Dhupchánchiá, Hílí, Síbganj, and Tílakpur. The traffic in sugar is at present one of export, but by far the greater part of the sugar produced in Bográ is retained for local consumption. This trade is one of the oldest in the District. In 1810, Dr Buchanan-Hamilton found large refineries over the whole extent of the police divisions of Pánchbíbí, Khetlál, and Bádalgáchhi. He specially mentions that the sugar produced in the last tract was the best to be got in that part of the country. Refining was carried on with success at Damdamá, on the Jamúná, down to 1840. About that time the trade was seriously injured by large importations of a fine soft kind of sugar from Mírzápur in the North-Western Provinces, carried on by Káiyás or Márwárí merchants. In 1854, Mr Payter reported to the Collector that the average prime cost of sugar produced in the District was Rs. 11 a *man*, or Rs. 1½ above the quoted price of "best Benares." His estimate, however, included bags and packing charges. He adds—"One point in favour of the Pánchbíbí supply is, that when the Company had a depôt at that place, it was quoted as No. 1 in the Import Warehouse. It is, in fact, a stronger grain than any I know of hereabouts." The trade afterwards became yet worse; and about 1860, all except the most ordinary refining for home use was abandoned. It has, however, since been looking up; and in 1872, Mr Bignold reported that he found considerable transactions in sugar carried on at Jamálganj. At the present time (1875) a sugar refinery has been opened by a Musalmán merchant at Damdamá, and exportation to Rájsháhí and Murshidábád is more active than it has been for some years back.

The hide trade is a growth of the last fifteen years, and is, strange to say, connected with the revivalist movement amongst the Muhammadans of this District. Before the Wahábí teaching had found its way to Bográ, all classes of the community, Musalmáns included, preserved so much of the caste feelings relating to cattle, and to dead cattle especially, that no one could enter on a trade in skins without losing caste. At the same time the Chámárs of the District, whom Hindu society recognises as skin-dealers by birth, were so few and so poor that they could not start a really lucrative traffic. The dead cow or bullock was thrown out on the *gobhágár*, a plot of land in each village specially put aside for this purpose, and not one skin in twenty was secured. About 1860, however, one Amír-ud-dín Khán, of Dhupchánchiá, commenced to trade in skins. He was a Wahábí, and was afterwards prosecuted for his connection with the *jihád*. He employed a number of Dinájpur or Patná Chámárs, who were skilled in tanning, and exported half-dressed hides to Calcutta. At the present time, a great part of this business is transacted by the *daláls* or brokers of Khán Saudágar, a merchant of Dacca, who send the skins they buy in this District to Dacca, to be assorted with skins from other Districts and then shipped to Calcutta, where they are sold under the general name of Dacca hides. A single cow's hide, undressed and uncured, now sells in Bográ for from Rs. 1-4 to Rs. 1-8, or 2s. 6d. to 3s.

The silk trade, which was once the most important in the District, has been on the decline since 1840, and has almost died out during the last few years. At present, only a little coarse native silk is produced, which is sold at Táherpur market in Rájsháhí. Down to last year (1874), Mr Ridge of Naudápárá used to prepare silk for the European markets. But the low prices which have ruled since 1873 induced this gentleman to stop manufacturing altogether in 1875. Tobacco has never been very extensively produced in Bográ District, but some Bográ merchants speculate largely in Rangpur tobacco. Umácharn Chaudharí of Jamálganj, a wealthy Hindu of the Sunrí or Sháhá caste, was one of the first traders to consign it in considerable quantities to the Calcutta market. He made a large fortune by so doing, and purchased a number of estates in the west of this District, but still keeps a small tobacco-shop in his native village of Jamálganj. The oil-producing seeds of mustard, linseed, and sesamum are exported to Calcutta, principally from the market at Phulbárí, which is situated midway between the two principal producing tracts, the north-eastern and

north-western corners of the District. Oil-seeds are also exported from Cháíhátá on the Bangálí, and Gosáínbárí on the Manás. Brass vessels of all sorts are imported, chiefly from Rájsháhí District, where they are largely made at the village of Kalam on the edge of the Chalan *bíl*. Much of this traffic is carried on by barter, a new vessel being sold for double its weight in old brass. Iron was formerly imported from Bírbhum, through Murshidábád, but is now entirely brought from Calcutta. Black pepper, cocoa-nuts, and betel-nuts are imported from Dacca and Goálandá. Salt is brought up from Calcutta through the Sundarbans by dealers, who mostly live near Khulná, a Subdivisional town in Jessor. Lac, which is used for making female ornaments, is brought from the Dárjíling *tarái* by the Bhutiás, and through Murshidábád from the south of Bírbhum.

During my visit to Bográ I saw in the *bázár* a travelling cloth and carpet merchant. He told me he was a native of Lucknow, and had started thence at the beginning of the cold weather. He had visited Benares, Patná, and Monghyr. After arriving at Rájmahal by the railway, he had crossed over to the great Káragolá fair in Purniah, whence he had pushed on to Dinájpur. In Bográ he had already attended the two large *melás* or fairs of Gopináthpur and Mahásthán. It was the middle of April when I saw him, and he was then waiting for the May fairs in the south of the District. Cotton was once a little produced in the north of Bográ, but the trade in it has quite died out. It is doubtful whether the soil of this District is well suited to its growth, and the cotton of the North-Western Provinces is better and cheaper.

In 1872 the Collector drew up a report on the various market and mooring dues levied by landholders in this District, which I in part condense below. Within the jurisdiction of the police division of Bográ there are two principal markets, namely, Nasípur and Kálitalá, in both of which the vendors of cloth, &c., pay fixed rents for their stalls, whilst the sellers of vegetables and other edibles pay a fee on each market-day in money or in kind. In the police division of Pánchbíbí, Hílí and Jamálganj are the two principal markets. In both of these, those who hold stalls pay an annual rent of 2 *ánnás* per square cubit of land, and others who occupy extra space outside their stalls pay an additional rent of from 4 to 12 *ánnás* per shop. From all sellers of vegetables one pice per shop is levied on every market-day. The proprietors also collect fees at the rate of 2 *ánnás* for every head of cattle, and 1 *ánná* for every goat sold. In addi-

tion to these, two tolls are levied in the Hílí market, one for the maintenance of the sweeper, and another for an idol. These are generally raised in kind, some three or four persons, on the part of the *zamíndárs*, being appointed to realise them, as well as to protect the interests of the persons frequenting the market. There are altogether seven principal markets in the police division of Sháriákándí. Annual rents are levied from those who occupy stalls, but from other vendors no tolls are exacted other than those raised by the sweepers of the market. Brokers, appointed by the landlords, receive a commission of a half *ánná* per *man* from sellers of jute, mustard, &c. In Síbganj police division the principal markets are Sabdaldíghí, Burítalá, and Kichak. Mooring-dues are levied during the rainy season near Kichak market. Within the police division of Bádalgáchhi, the principal market is held at Gobarchápá. It is leased out by the proprietors for Rs. 200 or 300 per annum. The leaseholders levy 4 *ánnás* per head of cattle, and 2 *ánnás* per goat sold, and take from 2 to 4 *ánnás* from general shopkeepers. Tolls on fish and vegetables are also exacted in kind. There is another market named Itakátá, belonging to a *zamíndár* at Táherpur in Rájsháhí District, at which a considerable quantity of rice changes hands every year. It is leased out for Rs. 91 per annum. The lessees levy mooring-dues, and exact from hawkers half a *ser* of rice for each rupee's worth sold; whilst sellers pay four *ánnás* as *káyaldárí* or weighing-fees per hundred *mans*. There are two rivers, the Jamúná and Tulsígangá, in this police division, the moorings of which are leased out for Rs. 13-8-0, and dues exacted at the rate of four *ánnás* per full boatload, and two to three *ánnás* on a half-freighted boat. Besides these, the villagers of Bálubhará and Mirzapur levy dues, under the name of *kálípujá*, from the boats that anchor in the Jamúná off these villages. There are but two petty markets in the police division of Khetlál, which are leased out to farmers at Rs. 11 and Rs. 12 respectively, which sums are a fair index of their proceeds. There are five markets in all within the jurisdiction of the police division of Adamdíghi. In two of these, Chápápur and Sonámukhí, the landholders collect rent from shopkeepers who permanently frequent them. Mooring-dues are taken on the rivers near Chápápur and Gáyábandhá, at the rate of one to two *ánnás* a boat. The landholders of Sonámukhí exact mooring-dues at the rate of from one to four *ánnás*, according to the size of the boats. The two principal markets in the Sherpur police division, Báradvárí and Elángí, are leased out by the proprietors at

Rs. 551 and Rs. 104 respectively. Mooring-dues are levied by the *zamíndárs* at Báradwárí, Kálighát, Tulsíghát, and Mrigapur, at the rates of one to one and a half *ánnás* per boat.

There are two markets in the District for which compensation has been allowed to the *zamíndárs*, Pardes and Sabdaldíghí; for the former Rs. 185-11-3, and the latter Rs. 228-4-3. Both of these *háts* are still in existence. Pardes is now known as Thákurhát, but the owner of it does not levy any kind of toll. From the market of Sabdaldíghí, as I have already stated, the *zamíndárs* appear to be in the habit of collecting dues. The fact that at the time of the Permanent Settlement there were only two markets for the abolition of transit duties in which compensation was given, is considerable evidence of the depressed state of trade in those days, particularly when it is remembered that this abolition was a very comprehensive measure. The Collector adds, "I beg to observe that the collection of market-dues at very trifling rates is by no means oppressive to the people; indeed, the proceeds often do little more than pay for the maintenance and cleansing of the markets, and, I may add, for the supervision of the same. The lessee of a *hát* generally keeps a register of the cattle sold there, which is a very useful check on vendors and protection to purchasers. If any owner levies excessive fees, a rival *hát* immediately springs up in a neighbouring *zamíndárí*."

Capital and Interest.—The capital used in Bográ District for large commercial transactions is, as I have already remarked, derived from other parts of Bengal. The hoardings of the people of the District are employed in the minor operations of trade, and form the capital of the numerous small money-lenders. A large part of the specie which is brought by trade is again taken away, in consequence of the greater part of the area of Bográ being owned by absentee landlords. In this way there is a constant movement of capital upwards from Southern Bengal, which, being expended on the purchase of agricultural products, finds its way in the form of rent principally into Rájsháhí and Dinájpur. The rate of interest varies according to the conditions of the loan. The ordinary rate on petty loans, varying from Rs. 10 to Rs. 50, is two pice or a half *ánná* in the rupee per mensem, which in English accounts would be represented by 37½ per cent. per annum. Nor is this the highest limit. Cases occur in which men well known to be solvent have to pay as much as 45 and 50 per cent. This is the case when the debt is likely to be redeemed in a short time. In large transactions, when

a mortgage is given upon movable property, the current rate of interest is 18 per cent. per annum. If real property, such as houses or land, be mortgaged, the rate is more favourable, being sometimes as low as 12 per cent. In negotiating a loan, a lien on crops is rarely given; and when there is such a condition, the borrower does not obtain better terms, as it is considered that he has nothing else to pledge, and has nothing to depend on if they fail. Within the last couple of years, a small banking or rather loan association has been formed in Bográ. It first originated with the clerks of the Government offices, but now some pleaders and landlords hold shares. It has been registered as a limited company with a capital of £2000. The amount paid up, however, is only £400. In 1874, I have been informed, a dividend of 24 per cent. was obtained.

INCOME AND INCOME-TAX.—The only index we have to the value of incomes in the Bográ District is the returns obtained during the periods in which the income-tax was in force. In 1862–63 nineteen persons were returned as having incomes exceeding £500 a year, and fifty-one as having incomes between £100 and £500. The amount of tax realised in that year was £4537, 16s.; which, judging from the previous figures, must have been levied mostly from possessors of incomes of less than £100 a year. In 1870–71, between which period and 1863 there had been the greatest activity in rice and jute export, incomes seem to have considerably increased. Thirteen persons were returned as having incomes between £1000 and £10,000 a year, and one hundred and fourteen persons as having incomes of between £200 and £1000 a year. The receipts from the tax in the same year were £5620, 16s., which shows how little the increase in large incomes influenced the total amount realised. The returns for 1871–72 show an increase of fourteen incomes ranging from £200 to £1000 a year, but in consequence of a diminution in the rate of the tax, the receipts were only £1388, 6s.

NEWSPAPERS.—The position of the public press in Bográ is described as follows, by a native Deputy-Magistrate of the District:—"Very few newspapers are read in the District, the greater part of the population being of the rural class. I give below the number of newspapers that are subscribed for—*Hindu Patriot*, 6 copies; *Indian Mirror*, 1 copy; *Som Prakásh*, 2 copies; *Amritá Bázár Patriká*, 6 copies; *Sulábh Samáchár*, 15 copies; *Bangá Darsan*, 7 copies; *Murshidábád Patrika*, 3 copies; *Hindu Ranjiká*, 3 copies: *Grám Vartá*, 2 copies; *Saptáhik Paridarsan*, 1 copy; *Bangá Bandhu*, 2

copies; *Education Gazette*, 12 copies; *Uriyá Paper*, 1 copy; *Urdu Guide*, 3 copies; *Desh Hitaishiní*, 4 copies; *Asam Mihir*, 1 copy; *Rangpur Dik Prakásh*, 1 copy; *Barisál Bartabáhá*, 1 copy; *Hali Shahr Patriká*, 1 copy; *Dacca Prakásh*, 1 copy; *Abalá Bandhub*, 2 copies. From the above it would appear that the paper named *Sulábh Samáchár* has the largest circulation of the English papers conducted by natives. The *Hindu Patriot* has the greatest influence. The *Indian Mirror*, also, has some influence, but not so much as the former. Of the vernacular papers, the *Som Prakásh* is a leader of public opinion. The *Bangá Darsan's* opinion is much respected and valued. Among its contributors, there are many well-educated and highly-respected natives. The paper named *Amritá Bázár Patriká* is also liked by them on account of its sarcastic way of writing. The tone of the press is respectful and loyal towards the Government, but the writers criticise very roughly the measures of which they disapprove."

INSTITUTIONS.—The principal institutions in Bográ District, besides dispensaries and schools, are Musalmán and Hindu charities for the relief of the poor and the celebration of religious rites. The Muráil charity, the principal among the former kind, was founded by Taráb Alí Chaudharí, a rich Muhammadan gentleman of the village of Muráil in the Bográ Police Division, who died about eight years ago, leaving his entire property, which then yielded a net income of Rs. 7500 a year, for charitable uses and works of public utility. In 1869, of this amount Rs. 3300 were spent in feeding the poor, Rs. 400 in repairing a mosque, Rs. 1100 in constructing a bathing *ghát* on the bank of the Karátoyá in front of the Collector's office, and Rs. 1000 in making a road. A point of interest is connected with the first management of this Musalmán charity. The founder appointed one Abdul Majíd to be manager; but as he was a minor, it was necessary to find some one to administer the charity during his minority. The founder's choice fell on a Hindu gentleman named Raghu Náth Muzumdár, who is said to have fulfilled the trust given him in a most faithful manner, and entirely in accordance with the objects of the charity. There is also a public library in Bográ, which was founded in 1854 by Mr R. H. Russel, the Joint-Magistrate, but which had to be closed in September 1873 for want of funds. In the fire in May 1853, when the Government offices were burned down, the raised masonry foundations escaped injury. Advantage was taken of these to build the library upon, as the new offices were being erected on another site. There were

some surplus bricks after the building of the Collectorate, which, together with the site, Government made over to the Library Committee. It thus happened that the only expense to be covered by local subscription was the actual erection of the house, and the purchase of minor materials and furniture. The total cost of these items of expenditure was £119, 2s. 0d. The Library house was completed in August 1854. There are 584 books at present in it, of which 500 were presented at various times by Government. Of these, 377 are in English, 181 in Bengali, 20 in Urdu, and 6 in Persian. When the Library was closed, the nominal subscriptions amounted to £1, 16s. 0d. a month, of which only 4s. was regularly paid, the rest being hopelessly in arrear.

Revenue and Expenditure.—The total revenue of Bográ District in 1853–54, previous to which year there are no records, was £48,431, 16s. 10¼d. In 1860–61 it had risen to £57,744, 4s. 0d., and in 1870–71 to £60,639, 12s. 9⅞d. Side by side with this increase, the expenditure has shown a relatively greater growth. The total disbursements for the Civil Administration of the District, including the cost of collecting revenue and the maintenance of police, was in 1853–54, £7282, 7s. 5¾d.; in 1860–61, £11,013, 2s. 0d.; in 1870–71, £14,857, 3s. 11¼d. The main items of expenditure, as far as they can be derived from existing papers, have been returned to me by the Collector, as shown in the tables on the two following pages. It must, however, be observed, that these do not give the net income or expenditure. Such items as "Profit and Loss," "Remittances," "Notes and Cash," &c., are mere matters of account.

Protection of the Rights of Person and Property has been rendered more effective of late years by the increase in the number of Magisterial and Civil Courts. In 1840, which is the first year for which records remain, there was only a single Magisterial Court in the whole District. In 1850, there was still but one Magisterial Court and two Revenue Courts. In 1862, the number of Magisterial Courts had increased to four, and of Civil Courts, including Revenue Courts and the Courts of Deputy-Collectors empowered to try rent-suits, to five. In 1869, there were six Magisterial Courts and seven Civil Courts. At the present time there are five permanent Magisterial Courts. Of these, two try cases which a Magistrate of the first class is empowered to decide. A third is officered by a Magistrate with second-class powers, and two others try the petty cases which fall within the cognisance of a third-class Magis-

[*Sentence continued on page 283.*]

BALANCE-SHEET OF THE DISTRICT OF BOGRÁ FOR THE YEAR 1853–54.

REVENUE.

	£	s.	d.
Land Revenue,	39,772	12	2⅛
Excise Revenue,	2918	13	1¼
Police,	332	19	8½
Sale of Stamps,	1938	19	3
Profit and Loss,	37	3	10
Post-Office Remittances,	189	18	3¾
Notes and Cash,	2444	9	4⅞
Malikana, under Sec. 44 of Reg. VIII. of 1793,	1	6	9
Local Fund,	195	15	9¾
Government of India,	180	15	2½
Cash Remittances from Bank of Bengal,	220	0	0
Collection Charges,	3	7	7½
Judicial Charges,	195	15	9
Total,	48,431	16	10¼

EXPENDITURE.

	£	s.	d.
Discount on the Sale of Stamps,	77	18	11
General Charges,	151	7	3
Judicial Charges,	3848	13	11½
Revenue Charges,	2846	19	8⅞
Profit and Loss,	65	7	7¼
Law Charges,	7	4	6
Pensions,	88	12	0
Post-Office Remittances,	172	4	6¾
Revenue Record Fund,	7	17	5⅜
Collection Charges,	3	18	11⅞
Confiscation,	12	2	6½
Total,	7282	7	5¾

BALANCE-SHEET OF THE DISTRICT OF BOGRÁ FOR THE YEAR 1870–71.

REVENUE.

	£	s.	d.
Land Revenue,	43,981	4	0
Excise,	5862	11	3
Assessed Taxes,	1460	0	0
Stamps,	4238	2	0
Miscellaneous,	157	18	0
Proceeds of Unclaimed Property,	12	4	0
Magisterial Fines,	458	6	0
Amalgamated District Road Fund,	600	0	0
Convict Labour Fund,	61	0	0
District Road Toll Fund,	46	14	0
Ferry Fund (Local),	484	16	0
Fund for the Improvement of Government Estates,	213	0	0
Municipal Fund,	525	6	0
One per Cent. Road Fund,	19	10	0
Pound Fund,	500	0	0
Police Clothing Fund,	460	0	0
Peons' Fee Fund (Civil),	549	2	0
Do. do. (Revenue),	100	0	0
Zamindari Dak Fund,	675	16	0
Education Receipts,	234	3	6⅞
Total,	60,639	12	9⅞

EXPENDITURE.

	£	s.	d.
Land Revenue,	934	10	0
Excise,	434	2	0
Assessed Taxes,	895	2	0
Stamps,	162	0	0
Miscellaneous,	166	0	0
Police,	6101	17	1¼
Police Clothing Fund,	380	0	0
Peons' Fee Fund (Civil),	231	12	0
Do. do. (Revenue),	104	14	0
Zamindari Dak Establishment,	530	0	0
District Road Fund,	600	0	0
Convict Labour Fund,	27	16	0
District Road Toll Fund,	5	0	0
Ferry Fund (Local),	10	0	0
Municipal Fund,	525	6	0
Pound Fund,	164	3	6
Civil Court Charges,	684	0	0
Jail Charges,	980	17	0
Education Charges,	1339	6	0⅛
Civil Station Charges,	392	19	2⅞
Charitable Dispensary Charges,	106	11	6½
Vaccination Charges,	81	7	6
Total,	14,857	3	11¼

[*Sentence continued from page* 280.]

trate. There is also a Bench of Honorary Magistrates, consisting of eight members, each of whom is invested with third-class powers when sitting alone; and any two of whom, when forming a bench with a salaried Magistrate exercising not less than second-class powers, have first-class powers. The Civil Courts of the District are represented by a Munsifí, officered by two Munsífs at Bográ having jurisdiction in the police divisions of Bográ, Sherpur, Sháriákándí, Síbganj, and Adamdíghi. The three police divisions of Bádalgáchhi, Khetlál, and Pánchbíbí are subordinate to the Munsíf of Bálurghát in Dinájpur. There is only one Covenanted English officer in the District, the Magistrate-Collector. Formerly there were usually two, the second being an Assistant-Magistrate-Collector.

THE REGULAR POLICE consisted of the following strength in 1872:—One superior European officer or District-superintendent, maintained at a salary of Rs. 500 a month, or £600 a year; 4 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year; and 38 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1560 a month, or £1872 a year, equal to an average pay of Rs. 37-2-3 a month, or £44, 11s. 5d. a year for each subordinate officer; and 203 foot police constables, maintained at a total cost of Rs. 1354 a month, or £1624, 16s. 0d. a year, equal to an average pay of Rs. 6-10-8 a month, or £8 a year for each man. The other expenses connected with the regular police are,—an average sum of Rs. 100 a month, or £120 a year, as travelling expenses for the District-superintendent; Rs. 164-6-8 a month, or £197, 6s. 0d. a year, for pay and travelling allowances of his office establishment; and an average of Rs. 666-5-4 a month, or £799, 12s. 0d. a year, for contingencies and all other expenses. The total cost of the regular police of Bográ District in 1872 amounted to Rs. 4344-12-0 a month, or £5213, 14s. 0d. for the year; total strength of the force, 246 men of all ranks. The present area of Bográ District is 1501 square miles, and the total population, as ascertained by the Census of 1872, is 689,467 souls. According to these figures, there is one policeman to every 6·10 square miles of the District area, and one to every 2802 of the population. The annual cost of maintaining the force is equal to Rs. 34-11-9 per square mile of area, and Rs. 0-1-2, or about 2d. per head of the population.

THE MUNICIPAL POLICE is a small force maintained in the two towns of Bográ and Sherpur, which have both been constituted

municipalities under Act VI. (B.C.) of 1868. In 1872 it consisted of two officers of the grade of head-constable and thirty-four men, maintained at a total cost of Rs. 243 a month, or £291, 12s. od. a year, defrayed by means of rates levied from the householders and traders living or carrying on business within municipal limits. The Census Report of 1872 returned the joint population of these two towns at 10,101. The strength of the municipal police, as compared with the town population, therefore, is one man to every 280 souls, maintained at a cost of nearly 7d. per head of the town population.

THE RURAL POLICE consists almost entirely of *chaukídárs*. Under the Musalmán Government the village watchmen were *páiks* or foot-retainers of the *zamíndárs*. In the time of Husáin Shah these *páiks*, with the assistance of the *silladárs* or yeomanry cavalry, some of whom are still found in a few villages of the District as headmen, caused serious disturbances, and seem to have attempted to obtain independence. They are spoken of as Abyssinians, but it is probable that their leaders only were of that nation. They were finally overcome and expelled the country. Some are said to have gone so far west as Guzarát; but the majority went south to Midnapur, where they took service with the jungle *rájás* on the west frontier towards Chutiá Nágpur. After the English obtained possession of Midnapur, about 1790, these *páiks* caused some trouble, but were reduced to order without any extreme severity being necessary.

It is supposed that, prior to the commencement of the present century, there were no *chaukídárs*, or village watch proper, in this part of Bengal. By Regulation XIII. of 1813, the first municipal law was enacted in Bengal to provide for the protection of towns by *chaukídárs*, paid by rates levied on the populations. In 1815, Mr Ewer, Magistrate of Maimansinh, perceiving the applicability of this principle to country villages, established the first village watch, holding the *zamíndárs* responsible for the support of the *chaukídárs* of which it was composed. He foresaw the probability of the landlords transferring the new burden to their tenantry, and in this way calculated that the actual expense would be borne by those who profited by the protection. In 1816, Mr Ewer was transferred to Rájsháhí, which then included the larger part of the present District of Bográ, and introduced his new system there. About the same time the Magistrate of Dinájpur, in which were then contained the north-western police divisions of Bográ, tried a greater stretch of authority, and forced the villagers to patrol their villages at night, taking the duty in turns, according to a system which

he called *golbandi* or *zangírbandi*. This system was soon abandoned, on account of the objection made to it by the people, and its entire illegality; and the Rájsháhí system was extended, it does not appear by whom, to Dinájpur and Rangpur. Mr D. J. McNeile, in his report on the village watch of the Lower Provinces of Bengal, makes the following remarks on the introduction of the new system, and the urban origin of the word *chaukídár* for a policeman :—"It must not be supposed that in none of all the eastern Districts had there ever been such a thing as a village watch. There are indications here and there among the old records of the existence in some of these and the northern Districts, as in the Twenty-four Parganás, of some scattered representatives of an old establishment of watchmen. But it is perfectly clear that all these Districts, before the reforms above-mentioned were carried into effect, were practically destitute of a village watch; and that the *chaukídárí* force, which has survived to the present day, was instituted by the local authorities *de novo*, and on a system previously altogether unknown. The authorities acted in a manner which was, beyond doubt, unwarranted by law. They, in the exercise of their executive functions, summarily extended to the agricultural villages in their several Districts the principle upon which the municipal regulations for central stations had been framed, —viz., that the people of the country should pay for their own protection. It was undoubtedly through the adoption of these measures that the term *chaukídár* came into general use to designate the village watchmen." It was borrowed from Regulation XIII. of 1813, generally introduced into Eastern Bengal, and more gradually adopted in the western Districts. The Nizámat Adálat, about 1818, called Mr Ewer's proceedings in Rájsháhí into question; but as similar measures had been eulogised in Maimansinh, and copies of Mr Ewer's report on them circulated to all District Magistrates, the Court was compelled to overlook their illegality and take no further action in the matter.

In 1866, Mr McNeile returned the rural police in the District of Bográ as consisting of 3023 *chaukidárs*, maintained exclusively by payments in cash or kind made by villagers. He also reported that none were in occupation of lands on service-tenures, or were paid in any manner by the *zamíndárs*. In 1872, the village watch or rural police numbered 2628, maintained either by the *zamíndárs* or by service-lands held rent-free, at an estimated total cost of Rs. 68,107, or £6810, 14s. 0d. They also frequently receive allowances in kind from the principal villagers, such as a half-

hundredweight of rice at harvest-time. Compared with the area and population, there is one village watchman or *chaukídár* to every 0·57 of a square mile of the District area, or 1 to every 122 of the population; maintained at an estimated cost of Rs. 45-5-11, or £4, 10s. 9d. per square mile of area; or 1 *ánná* 6 *pies* or 2¼d. per head of the population. Each village watchman has charge of 58 houses on an average, and receives an average pay in money or lands of Rs. 2-2-1 a month, or £2, 11s. 1½d. a year.

Including the Regular Police, the Municipal Police, and the Village Watch, the machinery for protecting person and property in Bográ District consisted, at the end of 1872, of 2910 officers and men, equal to an average of one man to every 0·51 of a square mile as compared with the District area, or 1 man to every 236 as compared with the population. The estimated aggregate cost of maintaining this force, both Government and local, and including the rent-free lands held by the *chaukídárs*, amounted in 1872 to Rs. 10,263-5-4 a month, or a total for the year of £12,316; equal to a charge of Rs. 82-0-9, or £8, 4s. 1⅛d. per square mile of the District area; or Rs. 0-2-10 or 4¼d. per head of the population.

For police purposes Bográ is divided into 8 police circles or *thánás*, and 3 police outposts. The Regular Police were thus distributed in 1874:—(1) The Bográ or Head-quarters police circle, with 16 constables, 4 head-constables, 1 sub-inspector, and 1 inspector, lying in the centre of the District. (2) Sherpur, with 14 constables, 2 head-constables, and 1 sub-inspector, in the south of the District. (3) Sháriákándí, with 8 constables, 1 head-constable, and 1 sub-inspector, lying along the whole east of the District. (4) Síbganj, with the same staff as at Sháriákándí, in the north of the District. (5) Pánchbíbí, with 10 constables, 1 head-constable, 1 sub-inspector, and 1 inspector, in the north-west of the District. (6) Khetlál, with the same staff as at Sháriákándí, lying in the north of the District, between Síbganj and Pánchbíbí police circles. (7) Bádalgáchhi, with the same staff as Sháriákándí, in the west of the District. (8) Adamdíghi, with 12 constables, 2 head-constables, and 1 sub-inspector. The three police outposts are—(1) Dhunot outpost, with 4 constables and 1 head-constable, situated within the Sháriákándí circle; but the officer has subordinate police jurisdiction in portions of Bográ, Sherpur, and Sháriákándí; (2) the Goháil outpost, with the same staff as at Dhunot, situated in the south of the Bográ circle; and the officer in charge has similar jurisdiction in portions of Bográ and Sherpur; and (3) Madhupur outpost, with the same staff

as at Dhunot, situated north of the Sháriákándí circle; and the officer in charge has similar jurisdiction in portions of Bográ and Sháriákándí. The religions and castes of the Regular and Municipal Police were thus returned to me on the 7th April 1875 by the District-superintendent:—Officers—Christian, 1; Muhammadans, 13; Hindus, 30, including 12 Bráhmans, 2 Rájputs, 8 Káyasths, 2 Baidyás, 2 Goálás, 1 Sikh, 1 Gurkha, and 2 of other castes: Men—Muhammadans, 169; Hindus, 57, including 8 Bráhmans, 13 Rájputs, 9 Káyasths, 6 Goálás, and 21 of other castes. Of the 2536 *chaukídárs* constituting the Rural Police, 2412 are Muhammadans and 124 are Hindus.

Working of the Police.—During the year 1874 the police conducted 1356 cognisable cases, the percentage of final convictions to persons brought to trial being 63·1; and 182 non-cognisable cases, in which the proportion of final convictions to prisoners brought to trial was 86 per cent. The total number of both cognisable and non-cognisable cases was 3047, the percentage of final convictions being 16·1 per cent. The following are the principal cases of serious crime which occurred in Bográ during the years 1873 and 1874:—In 1873, 8 cases of murder were reported, but detection followed in none. In 1874 the number of murder cases was 4, and conviction was obtained in only one. In 1873, 12 cases of *dákáití* or gang-robbery were reported, in 3 of which detection followed. In 1874 the number of *dákáití* cases was again 12, and conviction was also obtained in 4. There was no river *dákáití* either in 1873 or 1874. Towards the close of 1873, the approaching famine and rising prices caused a large increase in crimes against property; and the ill-feeling between the landlords and tenants, extending from Pábná, added to the crimes against public tranquillity. Cases of rioting and unlawful assembly rose from 51, the average of the three preceding years, to 111; murders from 3·9 to 8, dangerous hurt from 4·6 to 11, *dákáití* from 2·3 to 12, robbery from 5·6 to 17, serious mischief from 6·3 to 20, house-trespass and burglary from 247·6 to 455, wrongful restraint from 61·3 to 154, minor offences against property from 813·1 to 1031. The grand total of crimes reported within the year reached 1981 cases, against an average of 977 for the three years preceding. At the same time the judicial results were not favourable. No conviction followed in any of the eight murders; and 80 persons were acquitted, against 75 convicted of rioting. Only 21 persons were convicted for house-trespass and burglary. In 701 ordinary thefts reported, 88 persons were convicted out of 163 put on trial. Under

dákáiti 21 persons were committed to the sessions, all of whom were convicted.

JAIL STATISTICS.—In his Administration Report on the Jails of the Lower Provinces for the year 1872, Mr W. L. Heeley, C.S., Inspector-General, thus describes the Bográ jail:—"Bográ is a small jail, and only adapted for about 100 prisoners of all kinds. It is entirely of mud, and the walls are far too low, though probably if they were raised they would not stand a cyclone. There is a proposition to replace some part of the walls with brick. I proposed the formation of a ward within the jail for the segregation of under-trial prisoners, but it has not been sanctioned. There were not sufficient appliances for penal labour, but a good deal had been done before my visit, and more has been since done. There was by the end of the year penal labour for 31 prisoners. Long-term prisoners are drafted off to Rájsháhí." The above description is still true. The walls are still of mud, but bricks are being burnt for new and more substantial ones. Penal labour has been considerably increased, and is entirely intra-mural, the prisoners being no longer let out to the Municipality for road-work.

The following figures give the statistics of the jail population, its numbers, health, and cost, with the results of jail manufactures for the years 1857–58, 1860–61, 1870 and 1872. The figures for the two former years are not absolutely correct, owing to defects in the returns, which cannot now be remedied. An improved system was introduced in 1870, about the same time that the jail administrative year was made to coincide with the calendar year. The figures from that date may be considered trustworthy. Those for 1872 are interesting, as giving the results of jail administration under the largely modified regime introduced by Sir George Campbell, whereby it was intended to make penal labour really punitive, even at the expense of some diminution in the profit from jail manufactures.

In 1857–58, the first year for which materials are available, the daily average number of prisoners in the Bográ jail was 80; the total number of criminal, civil, and under-trial prisoners admitted during the year being 640. The discharges were as follow:—Transferred, 178; released, 395; escaped, 2; died, 7; total discharged, 582. These figures are derived from a special return furnished to me by the Inspector-General of Jails, and reveal a condition of the jail little different from what has since been normal to it. In 1860–61, the jail returns give a daily average prison population of 142, the total

number of persons admitted during the year being 408. The discharges were—Transferred, 81; released, 323; escaped, 1; died, 8; total discharged, 413. In 1870 the daily average number of prisoners was 148, the total number of admissions during the year being 358. The discharges were—Transferred, 45; released, 325; escaped, 4; died, 12; executed, 1; total discharged, 387.

In the year 1872, out of a total of 344 convicted prisoners, consisting of 311 males and 33 women, 270 were Musalmáns, being 247 males and 23 females; and 53 were Hindus, being 48 males and 5 females. Divided according to occupation, it appeared that the agricultural population supplied the large majority of criminals, 193; domestic servants taking the second place in this respect, and numbering 49. Habitual criminals, as shown in the jail returns, were few; only 4 persons who had previously been imprisoned being re-convicted. There was an almost entire absence of education. Of 265 convicts admitted during the year, 239 were entirely illiterate, 17 could do little more than write their names, whilst only 9 could read and write.

The sanitary condition of the Bográ jail has not undergone so much improvement as most of the other jails of the Lower Provinces. In 1857–58 the percentage of prisoners admitted to hospital was 200·00; in other words, every individual confined received hospital treatment twice during the year. The death-rate was heavy, though not excessive, being 8·75 per cent. on the mean jail population. In 1860–61 the percentage of admissions to the hospital was as high as 333·09 per cent., whilst the deaths fell to 5·63 per cent. of the average population. In 1870 the hospital admissions had very much decreased, being 138·51 per cent., but the death-rate again rose to 8·10 per cent. of the mean prison population. This year was marked by the prevalence of low fevers, the sick-rate from those diseases rising from 31 per cent. for the quinquennial period 1864–69, to 69 per cent. for 1870. In 1872 the Bográ jail showed the cleanest bill of health during its existence. The deaths numbered only 2 in all, giving a percentage of 1·85, at a time when the general death-rate in the jails of Bengal was 5·34 per cent. In 1873 there was an outbreak of cholera, which carried off 15 persons.

Cost of Jail Maintenance.—The average cost of maintenance per prisoner in Bográ jail, including rations, establishment, hospital charges, clothing, contingencies, and all other expenses, except the prison-police guard, is supplied to me by the Inspector-General of Jails

in a special return as follows :—In 1857–58 it was £3, 19s. 7d. per head; in 1860–61, £3, 9s. 1¼d. per head; and in 1870, £4, 8s. 0¼d. The cost of the jail-police guard in 1870 amounted to £2, 4s. 4¼d. per individual prisoner, making, with the cost of maintenance, a gross charge to Government of £6, 12s. 4½d. per head. This high rate of cost was considerably exceeded in 1872; the gross cost, including the various items of maintenance and guard, but exclusive of expenditure on the repair and improvement of jail buildings, being £8, 4s. 7d. per head of the average prison population. In the same year the entire jail expenditure under all heads was £707, 6s. 0¾d., of which £261, 10s. was the cost of the police guard, departmentally included in the general police budget for the District; £217, 5s. 9¾d. was the cost of rations; and £168, 0s. 3d. of establishment, including the Jail Superintendent's allowance and the pay of jailors and warders. Although the great majority of convicts are under sentences of rigorous imprisonment, that is, are required to perform penal labour, the profits on jail products and manufactures are scarcely appreciable when balanced against the heavy expenditure. The untrained labour of all prisoners, and particularly of short-term ones, involves serious loss of raw material. Caste prejudices also have been found to prevent the sale, or depreciate the value, of such articles as oil and flour prepared in the jail-mills.

The office of the Inspector-General has not been able to supply me with any information concerning the manufactures of the Bográ jail in 1857-58. I have also failed to obtain any in the records of the District Jail Office. In 1860–61, the receipts from the sale of manufactures, and the value of stock left in hand at the end of the year, amounted to £209, 15s. 7d.; and the debits against the manufacturing department, in the way of materials and repairs to machinery and plant, were £166, 16s. 10¼d.; leaving an excess of credits over debits of £42, 18s. 8¾d., the average earning of each prisoner employed on manufactures being 15s. 9d. In 1870, the credits arising from jail manufactures amounted to £374, 19s. 7d., and the charges against manufactures to £279, 18s. 7d.; the excess of credits over charges, or profit, being £95, 0s. 8¼d., and the average earning of each prisoner engaged on manufactures, £2, 2s. 2½d. In 1872, the total estimated earnings of prisoners sentenced to labour was £315, 18s. 2½d., and the average earnings per head rose to £3, 13s. 7½d. The Bográ Jail has in no year been worked at a loss in regard to its manufactures, though of late years the debits have

increased in a larger proportion than the receipts. In 1872 the Administration Report of the Inspector-General of Jails returns the net cash profit on the manufactures in the Bográ jail as only eight shillings. Of the 34·05 prisoners employed on an average daily in manufacture more or less remunerative, 4·90 were employed in gardening, ·99 in gunny-weaving, 2·87 in cloth-making, 5·19 in brick-making, 3·40 in oil-making, 6·66 in bamboo, rattan, and reed work, 7·58 in string and twine making, 1·80 in flour-grinding, ·31 in tailoring, and ·35 in yarn and thread spinning.

EDUCATIONAL STATISTICS.—Education has made considerable advance in Bográ District during the last twenty years. The number of Government and aided schools, English and vernacular, has increased from 11 in 1856–57 to 29 in 1870–71, and 106 in 1873–74; and the total number of pupils from 503 to 1221, and 3428, during the same periods. This increase has been almost altogether dependent on the extension of Government aid. As the grant-in-aid rules became more or less favourable, the number of schools increased or diminished. The number of private and self-supporting schools has always been small in Bográ, and cannot be said to show much tendency to increase. In 1856–57 there were only 3; in 1860–61 they had risen to 7. For 1870–71 no return of this class of school was made, and in 1873–74 the number was still 7. In the present year (1875), the Deputy-Inspector of Schools specially reported to me the existence of eight unaided schools, and adds—"Almost all these *páthsálás* have been lately opened by ex-students of our middle-class schools, chiefly Musalmáns, in the hope of obtaining Government grants. The subjects of instruction in all are nearly the same as in our aided *páthsálás*. I have not as yet met with any *páthsálás* in this District of the purely indigenous form." Of the seven unaided schools in existence in 1873–74, three were middle-class and four primary. In that year the entire number of pupils on the rolls was 224, and the average attendance 175. It is known that, besides these means of education, village children often receive a kind of private training, mostly of a religious kind. The *mullá*, or *khondákár*, of a Musalmán village is sometimes able to repeat a few pages of the *Kurán*. This little knowledge he communicates at odd intervals to the boys of the village. A shopkeeper, also, occasionally devotes a half hour a day to instructing his son in accounts. The comparative table on the next page, compiled from the reports of the

[*Sentence continued on page 293.*]

RETURN OF GOVERNMENT AND GOVERNMENT-AIDED SCHOOLS IN BOGRÁ DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.													Cost to Government.						Amount realised by Fees and Private Contributions.						Total Cost.					
				Hindus.			Muhammadans.			Others.			Total.			1856-57.			1860-61.			1870-71.			1856-57.			1860-61.			1870-71.					
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Government English Schools.....	1	1	1	79	82	105	6	6	19	...	...	...	85	88	124	263	17	8¾	363	9	6	252	1	7½	52	17	0	62	12	8¼	142	9	7½	316	14	8¾	426	2	2¼	394	11	3
Government Vernacular Schools.	7	9	*7	368	328	260	140	111	157	...	...	...	508	439	417	104	12	9	208	13	8¼	171	10	0	29	13	9½	39	7	5¼	103	9	7¾	134	6	6½	248	1	1½	275	19	7¾
Aided English Schools.....	...	...	†2	...	...	108	...	...	23	...	...	...	...	...	131	...			...			‡70	16	0	...			...			127	0	9	...			...			197	16	9
Aided Vernacular Schools.....	...	...	15	...	...	281	...	...	215	...	...	...	...	...	496	...			...			205	9	6	...			...			238	4	10½	...			...			443	14	4½
Aided Girls' Schools.....	...	...	4	...	...	49	...	...	4	...	...	...	...	...	53	...			...			24	0	6	...			...			31	19	4	...			...			55	19	10
Total.....	8	10	29	447	410	803	146	117	418	...	...	...	593	527	1221	368	10	5¾	572	3	2¼	723	17	7½	82	10	9½	102	0	1½	645	4	2¾	451	1	3¼	674	3	3¾	1367	1	10¼

* The loss of one school here is accounted for by the Sherpur School being raised from the position of a Government Vernacular to that of an Aided English School.

† Such schools have Vernacular Departments attached to them, and the columns opposite the class of schools show the total number of both the English and Vernacular Departments.

‡ Include the cost of the Vernacular Department attached to the English School.

[Sentence continued from page 291.]

Director-General of Public Instruction for 1856–57, 1860–61, and 1870–71, exhibits the number of Government and aided schools in the District during each of those years, the number of pupils, the cost of education to Government, and the amount defrayed from fees or from private sources. The great share of the cost of education now borne by private contributions, which has risen from £82, 10s. 9½d. in 1856–57, to £645, 4s. 2¾d. in 1870–71, and to £924, 13s. 9¼d. in 1873, shows that, though the people may be unable to accomplish much by unaided effort, they are willing to bear their portion of the expense. The cost of schools to Government has largely increased, but not in so great a proportion—from £368, 10s. 5¾d. in 1856–57, to £723, 17s. 7½d. in 1870–71, and to £987, 6s. 10d. in 1873–74. Amongst the different classes of schools, the most marked increase is in the aided vernacular schools, which did not exist either in 1856–57 or 1860–61, and numbered 15 in 1870–71 and 18 in 1873–74—the scholars in the latter year being 607. I am not in a position to give all the school statistics of the District, including those of receipts and expenditures, later than for the year 1873–74. Some important figures have, however, been furnished to me by the Deputy-Inspector down to the end of the following year, the 31st March 1875. From them it appears that on that date there were 110 Government and aided schools in existence, attended by 3303 pupils, of whom 1351 were Hindus and 1952 Muhammadans. Regarding the social status of the pupils, 809 belonged to the middle and 2488 to the lower classes, the upper being unrepresented. Besides these, there were only 6 private and unaided schools not under the inspection of the Educational Department, though occasionally visited by its officers. These had 174 pupils on their rolls, of whom 64 were Hindus and 110 Muhammadans. The grand total of schools in Bográ District is thus 116, attended by 3477 pupils; or one school to every 12·85 square miles of area, and one to every 5943 of the population, attended by one student for every 198 of the population. Excluding the single girls' school, attended by 29 pupils, the result shows 115 schools for the male population, attended by 3448 boys. Taking the male population at 347,864, this gives one school for every 3025 males, and one boy attending school for every 101 of the male population.

The table on the following page, which gives the educational statistics for 1873–74, is taken from the annual report of the Educa-

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RETURN OF SCHOOLS IN BOGRÁ DISTRICT IN 1873–74.

Description of Schools.	No. of Schools on March 31, 1874.	No. of Pupils attending on March 31, 1875.	Average Attendance.	No. of Masters.	Receipts.			Total Cost.	Average Cost to Government of each Pupil.	Total Average Cost of each Pupil.
					Fees and Fines.	Government Grant.	Local Subscription.			
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
(1) *Higher Schools*—										
Government . . .	1	117	69	6	116 7 0	218 12 0	15 10 10½	350 9 10½	1 7 1¼	2 18 2¼
(2) *Middle Schools*—										
Aided English . . .	2	92	71	6	26 2 9¾	50 4 3	98 0 10	174 7 10¾	0 10 10¾	1 9 2¼
Government Vernacular .	7	401	334	17	141 5 3	174 0 0	125 14 10½	441 0 1¾	0 8 7¾	1 1 11¾
Aided Vernacular . .	18	607	427	29	49 12 7¼	143 3 7½	188 13 8½	381 9 11¼	0 4 8½	0 12 6½
Unaided Vernacular .	3	130	103	3	...	...	...	...	...	...
Total . .	30	1230	935	55	217 0 8	367 7 10½	412 9 4¾	996 17 11¼	0 8 1	1 1 2¾
(3) *Primary Schools*—										
Aided	74	2108	1639	74	109 18 0¼	316 9 0	26 12 4½	452 19 4¾	0 3 0	0 4 3½
Unaided	4	94	72	4	...	...	...	...	...	...
Total . .	78	2202	1711	78	109 18 0¼	316 9 0	26 12 4½	452 19 4	0 3 0	0 4 3½
(4) *Normal Schools*—										
Government . . .	1	26	27	2	...	59 9 8¼	...	59 9 8¼	2 5 9	2 5 9
(5) *Girls' Schools*—										
Aided Girls' Schools .	3	77	44	5	0 7 11¼	25 8 6	26 7 6¾	52 4 0	0 6 7½	0 13 6¾
Total Government and Aided .	106	3428	2611	139	443 13 7½	987 7 0¾	481 0 2¼	1912 0 10½	0 18 1¼	1 8 7¼
Total Unaided	7	224	175	7	...	...	...	...	...	...
Grand Total . .	113	3652	2786	146	443 13 7½	987 7 0¾	481 0 2¼	1912 0 10½	0 18 1¼	1 8 7¼

[*Sentence continued from page* 293.]

tion Department for that year. It exhibits the state of public instruction in a somewhat different form from that given in the previous table, as it specifies the number of unaided schools as well as aided, and gives the actual average attendance, as well as the number on the rolls of both kinds of schools. The succeeding paragraphs are mainly reproduced from the reports of the officers of the Educational Department for the years 1856–57, 1860–61, 1870–71, 1872–73, and 1873–74.

HIGHER CLASS SCHOOLS.—There is only a single school of this description in Bográ. It was founded in 1853. In 1856–57 the Local School Committee reported: "The school appears to be resorted to principally by the sons and relatives of the clerks and others connected with the Courts. The inhabitants of the place itself seem to prefer the Bengali School. The number of boys at present attending the school is 85. The tuition fee is 8 *ánnás* per boy. The first class contains 14 boys, of an average age of 17; the second class 9 boys, of the average age of 15; the third class 20 boys, of the average age of 14; and the fourth class 42 boys." In 1860–61, the Inspector of Schools for North-Eastern Bengal made the following remarks:—"There has been, during the year under report, a marked improvement in the average daily attendance of the boys in this school, and this, I think, has led to an improvement in the condition of the classes. Though the rate of schooling fees has been enhanced, the school has not suffered from any diminution in the number of the pupils in consequence. The rates charged before were one rupee per month for each boy in the first class, and eight *ánnás* from each boy in all the other classes. Those since adopted are one rupee from each boy in the first and second classes, twelve *ánnás* in the third, fourth, fifth, and sixth classes, and eight *ánnás* in the seventh or last class." During the following ten years the school progressed considerably, but in 1870–71 began to decline. "The number on the rolls," says the Inspector, "at the end of this year was 124, against 133 of the previous year; and the fees and fines have diminished by about Rs. 70. Ten candidates appeared at the entrance-examination, of whom only three were successful, one passing in the second and two in the third division. This is a great falling off. I was able last year to report that this school had passed eight candidates, four gaining scholarships." The falling off continued in 1872–73, as the following report shows:—"The number on the rolls has fallen, owing, it is said, partly to the increase of fee-rates, partly to the

opening of primary schools in the interior, and partly to other causes not very clearly explained. The daily attendance at the school seems to have improved, being 77 per cent., against 70·6 per cent. for the previous year. Of the three candidates prepared for the University Entrance-Examination, of whom one was the Pramathanáth prize-boy, only one could appear, and he proved unsuccessful. The schoolhouse, it seems, had been in disrepair for a long time, so much so, that the school could not be held except in the morning hours for eight months of the year. It was accommodated during that time in a house which was occupied by another school from 10 to 4. The general examination results were, however, fair." In 1873–74 the Inspector writes:—"The annual assignment has been reduced from Rs. 2400 to Rs. 2100. The collection from fees amounts to Rs. 1200, and the Bográ Municipality has made a grant of Rs. 240 per annum. The teaching staff consists of six masters, one *pandit*, and one *maulvi*. The school has suffered severely owing to change of masters, owing to a strong spirit manifested by some of them of attempting to better their condition in life."

Middle-Class English Schools.—In 1870–71 the Inspector reported: "There has been no increase in the number of this class of schools. Sherpur has decidedly improved. There were at the end of the year 73 pupils on the rolls, against 65 in the year previous. Both candidates sent up for the minor-scholarship examination were successful. The present head-master has taken great pains with the school. The Gobindaganj school has fallen off in numbers and attendance, there having been 58 on the rolls and an average attendance of 27, against 64 and 34 at the time of the previous report. This is chiefly to be ascribed to local misunderstandings, which have, however, now been overcome, and the school again promises well. No candidates appeared at the minor-scholarship examination." In the following year the Gobindaganj school ceased to exist, and the Inspector in 1872–73 was not able to say much in favour of the only remaining English school. "Of the 26 middle schools, only one (aided), situated at Sherpur, teaches English. At the last minor examination two boys from this school obtained scholarships." In the following year another school of this class was opened at Jáipur, in the Pánchbíbí police division. Of this and the Sherpur school, the report in 1873–74 is still unfavourable. "The two middle English schools are both suffering from the want of competent teachers, and one also from irregularity of payment on the part of the managers." The total number of pupils attending these two schools was 92.

MIDDLE-CLASS VERNACULAR SCHOOLS.—In 1870–71 the Inspector reported: "There are fifteen schools of this class in Bográ. The Deputy-Inspector states that seven of these have done well. Two schools have had grants-in-aid sanctioned during the course of the year. The schools at Damájání and Jamálpur are both very good. At Lakshmikholá, at one time during the year, the number of pupils dwindled to six." The school has, however, improved since then, and had twenty pupils on the rolls in 1874. A fair number of candidates passed the vernacular-scholarship examination. This class of schools seems to be at present the best in the District. The report for 1872–73 says:—"Of the twenty-five middle vernacular schools, seven are entirely supported by Government. The Deputy-Inspector speaks very favourably of them. They are well attended and well taught, and come out well at the annual examinations. The aided middle-class vernacular schools are nine in number. Although they are on the whole fairly attended, and prove successful at the annual examinations, the Deputy-Inspector thinks that their management would improve if they were taken directly under Government control, and dealt with on the same terms as the seven Government schools of the District. 'A teacher,' he says, 'will serve on smaller pay in a Government school than he will in an aided school.' He adds, that 'in aided schools there are irregular and sometimes under payments, and other instances of weak and bad management.' There are some unaided middle schools in which the course of studies is the same as in the Government and aided schools. It seems that these schools have been set up for some time in the District; and they would have ere long applied for Government aid if the aid system had not been in abeyance of late." The Inspector in 1873–74 again reports well of these schools. "The seven Government schools of this class teach 401 pupils, of whom 207 are Hindus and 194 Muhammadans. The average daily attendance is 334, and the cost to Government per school is Rs. 20, except in the case of the Head-quarters school, which costs Rs. 25 per month, and is decidedly one of the best vernacular schools in the Rájsháhí Division. Of the 18 aided middle vernacular schools, 11 have received aid during the year. These 18 schools teach 607 pupils, of whom 363 are Hindus and 244 Musalmáns. The average daily attendance at these schools is 427. There are three unaided middle schools, the best of which, at Naukhíla, is supported entirely by Rájá Pramatha Náth Rái, of Díghapatiya, at a cost of Rs. 56 per month. The number of candidates for vernacular scholarships was 43, of whom 37 passed; in

fact, this District came off second in the whole Rájsháhí Division." The Head-quarters vernacular school is the oldest Government-aided school in Bográ, and has always borne a good reputation. Mr Yule wrote in 1846 : "I examined the school at some length in company with the *Sadr Amín* on the 12th instant, and we were much pleased with the progress made by the scholars, with the emulation displayed by them, and with the ability and zeal shown by the *pandit*." The Magistrate's report for 1872–73 bears similar testimony : "The one situated in the town, and called the Bográ Model School, is decidedly the best in every respect. It has now the names of 240 pupils on the rolls, with an average daily attendance of about 200. In the last vernacular-scholarship examination the school sent up eight pupils, all of whom passed successfully, three having gained scholarships, one of whom stood first in the general list of passed candidates from the Districts of Rangpur, Dinájpur, Bográ, and the Subdivision of Sirájganj."

Primary Schools.—Before 1872, primary education in this District was in the backward condition I have before described. In order to carry out the Government resolutions issued in that year, a Deputy-Magistrate was specially appointed to inquire into the most suitable sites for some sixty new schools which were to be established. A list was drawn out, which was sanctioned by the Magistrate, and notices were issued to the people of the selected villages, directing them to send up resident candidates for the appointments of teachers or *gurus*. Those sent up were examined, and, if qualified, appointed. The Inspector, in 1872–73, reported : "The number of primary schools in the District is at present sixty-five. It was only six before the orders of September were carried out. There are 1429 Muhammadans and 688 Hindus attending these *páthsálás*. The average roll number is 32·07. 'Only 226 pupils,' says the Deputy-Inspector, 'belong to the middle, and all the rest to the lower classes of society, being for the most part children of cultivators and small *rayats*.' Very few of these children would be receiving any sort of instruction but for the boon conferred by Government on them in establishing these primary schools. All the six old *páthsálás* and twenty of the new *páthsálás* have got house accommodation ; the others are now being held in unoccupied huts provided by the leading men of the villages, who, with very few exceptions, have promised to put up houses for the *páthsálás* at their own expense. Most of the new *páthsálás* have been seen by the Deputy-Inspector, and nine of them he found very largely attended by pupils. The qualifications of the *gurus* are summed up thus :—8 are passed pupils of some training-school,

15 are vernacular scholars, 13 are first and second class pupils of middle schools, and 30 are private students, well up in *zamíndárí* and *mahájaní* accounts; 34 of the *gurus* are Hindus, and 32 Muhammadans. The only ward's estate in the district of Bográ is a small one, and has as yet made no contribution; but a sum of Rs. 30. per month has been sanctioned from the Government Estate Improvement Fund towards the maintenance of a middle school on the Government estate at Jáipur." The report of 1873–74 was as follows: "The number of *páthsálás* was 78 on the 31st March 1874, against 66 on the same date of the previous year. The number of pupils was 2202, of whom 678 were Hindus and the rest Musalmáns. The total Government expenditure (inclusive of Rs. 22-5-6 on account of the postage of bearing letters) was Rs. 3236-13-6, out of the District allotment of Rs. 3800. The expenditure of the people in these schools in tuition fees, subscriptions, and payments in kind, amounted to Rs. 1557. The people had, however, provided the *páthsálás* with house accommodation, although all the huts raised for the purpose were blown down by the cyclone of the 3d of April. The high prices of food-grains are also pressing severely upon the people; and the Deputy-Inspector recommends that the stipend rates of the village teachers be raised temporarily to the maximum limit of Rs. 5 prescribed by Government. The primary scholarship examinations were held by the Deputy-Inspector at four different places; and out of the twenty-four candidates that presented themselves, four were selected for scholarships, made tenable agreeably to the request of the candidates, one at a middle English, and the rest at Government middle vernacular schools."

Normal School.—The Report of 1873–74 states: "A third-class normal school was started at the *sadr* station in December 1873. The roll number is 26, and the average age of the pupils 18 years. It is said that pupils have left the Government model school and joined this institution, under an impression that they could compete from it for vernacular scholarships. The practising *páthsálá* seems to have become very popular, and attracted a large number of students, who expect to receive here an education like that imparted in the middle schools."

Girls' Schools.—In 1870–71 it was reported: "Of the four schools of this class returned in last report as existing here, one—the Khetlál girls' school—was closed in last November. It was within three-quarters of a mile of another very flourishing school, and the need for it was never evident. The other school in the *sadr* station having twenty girls on the rolls, and an average attendance of

twelve, is a thoroughly satisfactory institution. The master, who is also head *pandit* of the Government model school, is an admirable teacher, and has his heart in his work at both schools. I was much struck by the intelligence shown by the girls." In 1872–73 the Inspector says, "There are three aided girls' schools in the District, which teach 72 pupils in all, of whom 31 are Muhammadans, and the rest Hindus. From the Deputy-Inspector's Report, the girls' schools seem, on the whole, to be doing better in this District than is usually the case elsewhere. Although the average age of the girls that attend them falls short of nine years, yet from the list of books (given by the Deputy-Inspector) which constitute their studies, they seem in the highest classes to come up to the standard of middle schools. The Bográ girls' school is the best of the three." The report of the following year, 1873–74, is less favourable: "There was a private *zanáná* school at the station which has now ceased to exist. The three girls' schools in the District teach 77 girls, of whom 50 are Hindus and 27 Musalmáns. The school at the *sadr* station is the best, and was visited by ladies and gentlemen who have left very favourable remarks in the visitors' books." Respecting the opening of girls' classes in *páthsálás*, the Deputy-Inspector has no very favourable opinion.

Muhammadan Education.—"In proof of the fact that education is making way among the Musalmáns, the Deputy-Inspector adduces the following facts:—(1) Out of 2202 primary pupils, 1524 are Musalmán children; (2) three out of the four primary scholars of the year are Musalmáns; (3) 40 out of the 77 village teachers are Muhammadans; (4) six of the middle schools of the District are almost pure Muhammadan schools, being attended almost exclusively by children of that faith; (5) out of the 37 vernacular scholars of the year, 18 are Muhammadans; (6) the appointment of a *maulví* to teach Persian and Arabic brought an accession of 40 Musalmán pupils to the *zilá* school."

In 1872–73 the creed and caste of the teachers were thus returned by the Inspector: "Of a total of 126 teachers, 86 were Hindus and 40 Suní Muhammadans. Of the 86 Hindus, 31 were Bráhmans, 33 Káyasths, 10 Nabasáks, 4 Kaibarttas, and 6 of other castes. Dacca supplies much the greater part of the higher class schoolmasters, though Pábná men are found in some schools in the south of the District." The head-master of the Government English School is from Pábná, the *pandit* is a Rárhi Bráhman from Húglí, and the *maulví* is a Chittagong Musalmán. One Rájbansí, who gives his surname as Dás, is the second master of

the Chachartárá middle vernacular school. In the minor Hindu school, the Bráhman and Káyasth masters are invariably of the Bárendra sept. These facts show from what distances Hindus come for this sort of employment, and are an evidence of the want of suitable men in the District itself. Further instances are supplied by the head *pandit* of the Jamálganj school, who comes from Midnapur; the master of Gopináthpur, a Baidyá from Jessor; and the second master of the Jáipur English school, a member of the potter caste from Nadiyá.

POSTAL STATISTICS.—There has been a great increase in the use of the Post-Office within the last ten or fifteen years. Since 1861–62, the number of letters, newspapers, parcels, and books received at the Bográ Post-Office has increased nearly threefold; the total having advanced from 20,744 in 1861–62, to 57,591 in 1870–71. The number despatched was 26,190 in 1861–62, and 33,545 in 1865–66. I have not yet succeeded in obtaining the number of letters despatched in 1870–71. The postal receipts increased from £223, 13s. 4d. in 1861–62, to £538, 13s. 8d. in 1870–71.

POSTAL STATISTICS OF BOGRA DISTRICT FOR THE YEARS 1861–62, 1865–66, AND 1870–71.

	1861–62.		1865–66.		1870–71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters	20,744	26,190	33,696	33,545	57,591	Return not received.
Newspapers	1,939	159	4,315	541	4,655	
Parcels	378	279	556	246	489	
Books	791	20	695	72	828	
Total	23,852	26,648	39,262	34,404	63,563	...
	£ s. d.		£ s. d.		£ s. d.	
Sale of Postage Stamps	110 7 0¾		154 18 8¼		234 11 0¾	
Cash Collection	113 6 2⅝		133 14 7¾		304 2 7¼	
Total Receipts	223 13 3⅜		288 13 4		538 13 8	
Total Expenditure	339 2 0½		520 12 1½		765 13 10½	

Fiscal Divisions or Parganás.—Owing to frequent changes of jurisdiction, much confusion exists as to the list of the Fiscal Divisions of Bográ. In 1870, the Collector's special report showed 79 *parganás* as existing within the limits of the District. The Board of Revenue's *Parganá* Statistics give only 45 for precisely the same area. In 1875, the Inspector and Sub-Inspectors of police divisions returned a total of 46 *parganás*, after the District had been reduced by one-third of its former size. The officer in charge of the Record Office at the same time supplied me, through the Collector, with a return showing 33 *parganás*, four of which had not been given by the Police. The following list is founded on this latter return, corrected by the Board of Revenue's Statistics. The area, amount of land revenue, and number of estates, is generally correct; but, on account of the large and frequent changes of jurisdiction of late years, I cannot be sure that the Civil Court to which each *parganá* is subordinate is correctly given. I have used, on this point, the Board of Revenue's Return, together with such information as I could obtain from the offices of the Munsífs of Bográ and Bálurghát, within whose jurisdictions the whole District lies.

(1) Apáil contains an area of 24,133 acres, or 37·70 square miles. It consists of 15 estates, pays an annual Government land revenue of £3912, 18s., has an estimated population of 11,800 souls, and is subject to the jurisdiction of the Munsif's Court at Bálurghát in Dinájpur. The greater part of this *parganá* consists of Government *khás mahals*, which were bought in at a sale for arrears of revenue in 1836. In *parganás* Apáil and Saguná there are seven such *mahals*. The largest, known as lot Cháulpárá, belonged to the family of Rajíb Lochan Mandal of Belamla, the great merchants and *zamíndárs* of this part of the country. In 1837 this lot, together with four other *mahals*, was let out in farm to Mr J. W. Payter for fifteen years as a *rasadí ijárá*, at a progressive rent of £1450 for the first ten years, and £150 additional for the remaining five years. In 1856, the farmer obtained a new lease jointly with his nephew, Mr J. R. Payter. The latter gentleman now holds these estates together with two others, having obtained a lease of them in 1873 for three years at an annual rent of £2394, 3s. 9d.

(2) Aurangnagar: area, 13,158 acres, or 20·56 square miles; 20 estates; land revenue, £601, 6s.; population, 8984; Court at Bográ.

(3) Andalgáon: area, 248 acres, or ·39 square miles; 2 estates; land revenue, £12, 18s.; population, 127; Court at Bálurghát.

(4) BÁMAN KHANDA: area, 700 acres, or 1·09 square miles; 1 estate; land revenue, £57; population, 493; Court at Bográ.

(5) BÁRBORIÁ: area, 18 acres, or ·03 square miles; 1 estate; land revenue, £1, 6s.; population, 18; Court at Bográ.

(6) BÁRBAKPÚR: area, 7428 acres, or 11·60 square miles; 10 estates; land revenue, £517, 8s.; population, 1538; Court at Bográ.

(7) BARABÁZÚ: area, 38,358 acres, or 59·93 square miles; 101 estates; land revenue, £947, 16s.; population, 26,760; Court at Bográ. In 1872, 97 estates belonging to this *parganá* were transferred to Pábná from this District. Previous to that transfer, the Statistical Return of the Board of Revenue gave the area at 5249 acres or 8·26 square miles, and the land revenue at £814, 10s. The figures I have given above are derived from the records of the Bográ Collectorate, and are, I believe, correct. This *parganá*, like Pratápbázu and others, derives its name from being situated in the old Muhammadan *sarkár* of Bázúhá, which stretched across from near Dinájpur towards Sylhet, and was situated on both sides of the river Karátoyá; *bázuhá* being the Arabic plural of *bázu*, which means a wing or side.

(8) CHÁTNAGAR: area, 3569 acres, or 5·58 miles; 1 estate; land revenue, £335, 12s.; population, 1825; Court at Bálurghát.

(9) CHINDABÁZÚ: area, 644 acres, or 1 square mile; 1 estate; land revenue, £40, 8s.; population, 327; Court at Bálurghát.

(10) DÁTHIÁ JAHÁNGÍRPUR: area, 147 acres, or ·23 square miles; 1 estate; land revenue, £12, 14s.; population, 114; Court at Bográ.

(11) DÁYÁNAGAR: area, 710 acres, or 1·11 square miles; 1 estate; land revenue, £137, 8s.; population, 677; Court at Bográ.

(12) FATHIJANGPUR: area, 3577 acres, or 5·59 square miles; 5 estates; land revenue, £255, 12s.; population, 2415; Court at Bográ.

(13) GORÁGHÁT: area, 17,276 acres, or 26·37 square miles; 1 estate; land revenue, £679, 12s.; population, 8254; Court at Bálurghát.

(14) JAHÁNGÍRPUR: area, 1705 acres, or 2·63 square miles; 2 estates; land revenue, £201, 6s.; population, 1136; Court at Bálurghát.

(15) KÁLÍGÁON: area, 1513 acres, or 2·36 square miles; 2 estates; land revenue, £140, 2s.; population, 1031; Court at Bográ.

(16) KHÁNGÁIR: area, 13,066 acres, or 20·42 square miles; 23 estates; land revenue, £1149, 6s.; population, 6391; Court at Bálurghát.

(17) KHÁS TÁLUK: area, 515 acres, or ·80 square miles; 1 estate; land revenue, £66, 8s.; population, 262; Court at Bálurghát.

(18) KHETLÁL: area, 2678 acres, or 4·18 square miles; 3 estates; land revenue, £388, 14s.; population, 1367; Court at Bálurghát.

(19) KHÁTTÁ: area, 87,584 acres, or 136·85 square miles; 122 estates; land revenue, £4715, 12s.; population, 59,805; Court at Bográ.

(20) KUSAMBÍ: area, 2802 acres, or 4·38 square miles; 8 estates; land revenue, £191, 12s.; population, 1914; Court at Bográ.

(21) MIHMÁNSHÁHÍ: area, 106,417 acres, or 163·15 square miles; 74 estates; land revenue, £5845, 18s.; population, 72,765; Court at Bográ.

(22) MÁHÁSINHPUR: area, 844 acres, or 1·32 square miles; 2 estates; land revenue, £112, 6s.; population, 570; Court at Bálurghát.

(23) PÁTILADAHA: area, 48 acres, or ·07 square miles; 1 estate; land revenue, £4, 12s.; population, 32; Court at Bográ.

(24) PRATÁPBÁZÚ: area, 143,247 acres, or 223·54 square miles; 37 estates; land revenue, £5366, 6s.; population, 101,263; Court at Bográ.

(25) SAGUNÁ: area, 13,214 acres, or 20·33 square miles; 2 estates; land revenue, £1100; population, 6363; Court at Bálurghát.

(26) SHÁJÁHÁBÁD: area, 604 acres, or ·94 square miles; 1 estate; land revenue, £31, 18s.; population, 573; Court at Bográ.

(27) SÍBPUR: area, 23,654 acres, or 36.96 square miles; 2 estates; land revenue, £1782, 14s.; population, 22,545; Court at Bográ.

(28) SHERPUR: area, 255 acres, or ·40 square miles; 1 estate; land revenue, £21, 8s.; population, 178; Court at Bográ.

(29) SILBARSÁ: area, 151,758 acres, or 237·12 square miles; 197 estates; land revenue, £10,357, 2s.; population, 144,643; Court at Bográ.

(30) TÁLUK JÁÍ: area, 3267 acres, or 5·10 square miles; 7 estates; land revenue, £291; population, 1596; Court at Bálurghát.

(31) TAPPÁ BIÁS: area, 537 acres, or ·84 square miles; 6 estates; land revenue, £45, 14s.; population, 375; Court at Bográ.

(32) UCHIMASTÁ: area, 1101 acres, or 1·72 square miles; 1 estate; land revenue, £4, 4s.; population, 818; Court at Bográ.

THE CLIMATE of Bográ is little different from that of most Central and Eastern Bengal Districts. The year is distinctly divided into a dry season (which is also the hottest time of the year), a rainy season, and a cold season. The hot weather commences in April,

and lasts the greater part of three months, when it is succeeded by the rains, which begin about the middle or end of June, and stop in the middle of October. Though the rains then cease, the cold weather cannot be said to begin till the middle of November. The climate is, on the whole, less severely hot than in Districts which are in the same latitude but further to the west; and the cold weather is rather longer. These circumstances, together with the fact that animal food is easily procurable in consequence of the large Musalmán population, make Bográ a fairly healthy residence for Europeans. The average mean temperature is 78·77°, and the average rainfall 73·89 inches. The Meteorological Department thus returns the monthly rainfall at the Civil Station of Bográ in 1874: January, 2·49 inches; February, 5·65 inches; March, ·10 inches; April, 6·90 inches; May, 8·21 inches; June, 16·35 inches; July, 10·83 inches; August, 9·70 inches; September, 16·50 inches; October, 9·28 inches; November and December, *nil*. Total rainfall, 86·02, or an excess of 7·25 inches over the average. The monthly rainfall of 1873, the scantiness of which was the cause of the great scarcity of the following year, was—January, ·22 inches; February, ·10 inches; March, *nil;* April, 3·12 inches; May, 2·01 inches; June, 6·74 inches; July, 7·95 inches; August, 12·83 inches; September, 3·29 inches; October, a few drops on three days not appreciable by the rain-gauge; November, *nil;* December, 0·38 inches. Total rainfall, 36·64 inches, or 42·13 inches below the normal average quantity, and 49·38 below the fall of the following, and 29·52 below that of the preceding year. The rainfall for the years 1869, 1870, 1871, and 1872 were respectively 91·70, 80·32, 82·54, and 66·16 inches. The average rainfall from 1865 to 1868 was 80 inches. The direction of the winds in the cold weather and beginning of the year is from the north, occasionally veering round towards the north-east. As the year advances and the weather gets warmer, the breeze becomes more and more easterly, changing right round to west in May and June. In those months, also, it sometimes fortunately comes up from the east, and is much cooler than the west wind, which is part of the great hot winds of Upper India. The coolness of the easterly breeze is probably due to its passing over the Brahmaputra. In the rains the wind is south and south-east, and west or north-west during the period between the cessation of the rains and the regular cold weather. The temperature is generally moderate; the heat in the shade scarcely ever exceeding 95°, and being usually near, if not under, 85° in the hottest months. The highest reading

I have met with in the records is 98°, in May 1873. The cold weather is often very cold, the thermometer sometimes marking as low as 40°. In January 1864 it fell as low as 38°.

THE MEDICAL ASPECTS of the District indicate the presence of a considerable amount of malaria, principally in its eastern and south-western portions. The prevailing diseases are fevers, intermittent, remittent, continued, and their sequelæ; various forms of bowel complaints, hepatitis, spleen disease, scrofula, scurvy, rheumatism, and in the cold months, bronchitis. The causes of these diseases are rather to be found in the nature of the ordinary occupations of the people, than in any special insalubrity of the District. Three-fourths of the people are growers of rice, the cultivation of which exposes them constantly to every inclemency of the weather. In the sowing season the peasant has to stand all day up to his knees in the flooded fields, whilst planting out the seedlings. In the cold weather, he has not sufficient clothing to keep him warm. His food is, for a large part of the year, and especially during the unhealthy autumn months, new rice of a coarse description, which is always found to be the cause of sickness. Diarrhœa is very common in the months of August, September, and October; and dysentery is often very severe. Cholera is almost always present in the south-west of the District, which is not far from the Chalan *bil*, where Dr Mouat said this disease was endemic. The medical officer of Bográ, whilst admitting that many efforts have been made to improve the sanitation of the town of late years, says that little of permanent value has been accomplished. On this point, in his report for 1872, he writes: "Though much was done during 1872, a great deal necessarily remains undone. The Municipality spent as much money as it could well do, considering the available balance at its disposal. A conservancy and town overseer, a Eurasian, was appointed at a salary at first of Rs. 15, afterwards raised to Rs. 20 per mensem. Prison labour was largely employed to clean the deep, dangerous, and unsightly *kachchá* drains, that intersect the station and town. I fear that unless the town funds are supplemented by a Provincial grant, the place will never be placed on even a moderately sound sanitary footing. It is quite clear that the Municipal assessments, realised under Act VI. B.C. of 1868, will never suffice to meet the expenses of filling in the very large and pestilential excavations that still exist; nor will we be able to start even a well-devised set of drains to allow the surface-water to run off. Endeavours are being made to fill in the smaller excavations which

abound. A most objectionable habit obtains here of families who can afford it having cesspits; to them a very cheap and convenient plan, no doubt, yet anything but conducive to the welfare of the general community, as of necessity there must be percolation into somebody's drinking-water. It is highly desirable that efforts should be directed towards the discontinuance of this practice, and resort had to the ordinary mode, which allows of the *excreta* being removed daily. Another even more pernicious custom prevails here, of every one burying his dead within his enclosed grounds. As the population of the town and District is mainly Muhammadan, the evil complained of can be more easily imagined than described. The station is well wooded with the larger kinds of trees, such as *pípal*, *bar*, jack, *nim*, *bel*, and mango, which help to absorb some of the noxious gases given off by decaying organic matter. The bamboo-tree abounds everywhere throughout the District. The narrow, shallow stream of the river Karátoyá, which flows to the east of the Station, is steadily silting up; and, like all streams in this country, is polluted with every conceivable kind of filth at innumerable points throughout its length. The markets and *bázár* are kept clean, and to the former are brought for sale all sorts of food, &c., good and wholesome of their kind: the latter is well stocked with European and country wares, and for a *mufassal* (country) *bázár*, is averagely good."

In the Collector's Administration Report for 1872–73, there occur the following interesting paragraphs on the public health: "The season under report has been unusually healthy. The rates of sickness and mortality among the prisoners and the police, where they are accurately known, have been very low; and although the general death-rate, as reported by the police, has risen from 6·9 per 1000 to 8·6, it may be safely assumed that this slight increase is due to less inaccurate returns, for even in the healthiest year there must be a far higher death-rate than either of the above. I am glad to be able to illustrate the subject by the statistics of the selected town area of Bográ and rural area of Khetlál for the first four months of 1873: Town area—January, 2·554 persons per thousand; February, 1·702; March, 2·213; April, 2·724; total for four months, 9·193; or, multiplying by three, for twelve months, 27·579. Rural area —January, 3·515 persons per thousand; February, 3·286; March, 2·675; April, 2·675; total for four months, 12·151; or, multiplying by three, for twelve months, 36·453 persons per thousand. In comparing the figures of the two areas, I may note, that in the rural area

the cordial co-operation of the village *mandals* has been secured, so that the returns are probably much more trustworthy than those collected by the municipal constables. Besides this, the deaths in the rural area are, no doubt, really more numerous in proportion to the population, as there are few young children and aged persons in the town, and the sick often leave it to die at their homes. Fevers are credited with an immense majority of the deaths which occur in this District. It must be remembered, however, that there is, as a rule, no scientific diagnosis of the fatal diseases reported, and perhaps a majority of maladies are accompanied with fever in some form or other; still, there can be no doubt that the most prevalent disease is remittent fever, often of a severe type. This fever observes, I have understood, a curious series of critical days. The greatest number of deaths occur between November and February; the most fatal month being January. The Civil Medical Officer thinks that the increase of mortality from this cause during the cold season is due to poverty of diet and insufficiency of shelter. I do not at all agree with him. Judging from his predecessor's opinion, and my own longer experience of the District, I believe it is generally those who have suffered from repeated attacks of fever during the rains, and whose liver and spleen have been affected, that sink during the cold season, when the range of the thermometer is extreme; and that fresh attacks during this season of the year are rather the exception than the rule. Bábu Dwárkanáth Rái, one of my Deputy-Collectors, has observed that fever has particularly beset those villages which contain disused and weed-grown tanks; and suggests that the diggers of tanks should be compelled to make provision for their periodical clearance. It would certainly be well for the public health if the diggers of new tanks were bound to fill up the abandoned sites. I have repeatedly heard it observed, however, that the mortality from fever in the District is far less than it formerly was. The months of June-July, July-August, and October-November, are spoken of as having been conspicuous for a mortality which no longer occurs. The improvement is certainly due to increased cultivation and clearance of jungle. The *rayats*, too, are more prosperous and better fed, and are gradually clearing ground in the neighbourhood of their dwellings from jungle, and extending their homesteads." "I should here mention that the Bográ Town Committee has done much for the cleanliness and health of the town. The Sherpur Town Committee, however, has done more. Two of the worst *muhallas* (wards) have been effectually cleared from heavy

jungle, as well as the site of the new dispensary and committee-room; and tracts where water lodged for days and weeks have been permanently drained by masonry culverts. The sale of quinine, castor-oil, &c., at cost price has not been very large, two bottles of the former, and 2 lbs. 3 oz. of the latter having been sold. The quinine was sold at Rs. 31-8-0 an ounce. The sales were effected at the charitable dispensaries of Sherpur and Naukhíla. The purchasers have been principally native doctors, official and non-official, practising on their own account. More would probably have been sold, but that quinine and good hydro-chlorate of cinchonine are procurable at a cheap rate in the *bázár*. Two deaths only from smallpox were reported during the year. The people of this District are greatly indebted to Government, and to the officers of the Vaccination Department, for the efficient manner in which most of the District has been protected. One hundred and fifty-seven cases of cholera occurred during the year. Pills and medicine were always accessible at the police stations; and were, no doubt, useful in those cases where time and distance allowed of their distribution. One hundred cases, however, ended in death, and only fifty-seven in recovery. The District has happily escaped altogether the epidemic of dengue fever."

ENDEMICS.—The great majority of these have been already mentioned, and are very similar to those of the other eastern Districts. Goitre prevails in police division Sháriákándí, and principally in those parts of it in which jute is grown and steeped. It is said to attack women rather than men, and rarely to appear before the person has attained the age of fifteen.

EPIDEMICS.—As the Bográ records contain nothing that can be called medical history before the year 1868–69, the Civil Surgeon has been able to give little information about epidemics. From his special report, furnished to me in 1870, only a modified form of cholera seems to have come within his experience, in which the greater majority of those attacked subsequently recovered. No mention is anywhere to be found of the existence of any kind of epidemic fever. The jail sanitary reports, which exist from 1854, show that cholera has always been sporadically present in the District, and appears as an epidemic of considerable severity at intervals of about five years. In 1855 the medical officer in charge of the jail reported: "In the past year there have been few prisoners and little sickness in the jail, and no epidemics. In the Station and surrounding villages, cholera was epidemic and carried off great numbers. The disease

commenced to the eastward, in the villages near the Brahmaputra in November; and thence came over to Bográ and passed to the westward, and is still in the western parts of the District, at Lálbázár and Dhupchánchiá *thánás.*" The report for 1856 says: "The prisoners for the past year have not suffered much from disease, and no epidemic has appeared in the jail. Not a single case of cholera occurred, although from October to December cholera was rife in all the villages far and near." "In 1858, during the months of February and March, smallpox broke out with extreme violence on the other side of the river and carried off many; and from the middle of November to the end of December, cholera raged fearfully in several villages between Rangpur and Bográ." The two succeeding years seem to have been comparatively healthy. The following is an extract from the Jail Report for 1859: "The total number of prisoners who died was thirteen, most of whom laboured under a complication of diseases. Diarrhœa and dysentery occurred almost in each case before death. The latter diseases, I have reason to believe, were brought on by continuous eating of one kind of food, consisting of coarse rice, sorts of pulse, and a little fish, which the prisoners used daily. During the rainy season, when bowel-complaints were prevalent in the jail, the people of the town, as far as I recollect, were perfectly free from these attacks." In 1862 there is a note that: "About twelve miles to the south of Bográ at the town of Sherpur, cholera was rife in the months of April and May." In the following year cholera again prevailed; the Report for 1863 says: "There was an outbreak of epidemic cholera at the Station in October and November, and cholera was rife in almost every *tháná* in the District." The year 1864 seems to have been averagely healthy, no epidemic breaking out except after the cyclone, as mentioned in the Jail Report for that year: "In September a large increase took place in the number of cases of dysentery admitted to hospital, and continued up to December. In these four months fifty-two cases came under treatment. These might have been caused by crowding after the cyclone, and by the weather in September, which was particularly close and oppressive. In the same period there were very many admissions from dysentery into the police hospital, and numerous cases occurred in the Station also." Dysentery continued in 1865, but was less severe than in the previous year. Cholera was epidemic in 1867 after the cyclone, and special quarantine and sanitary measures were considered necessary in the jail. The report for that year says: "Cholera in a

virulent form commenced in the towns and villages eastward of Bográ in November, and since then has visited almost every part of the District." "Whilst cholera has carried off numbers of residents from the neighbourhood of the jail, and devastated large villages in the District, the convicts have entirely escaped. To the early adoption of sanitary precautions, I am of opinion the jail owes its perfect immunity from the dreadful scourge." There was some cholera in the District in 1868, but it did not amount to an epidemic. The health of the jail, however, was decidedly bad as shown by the following report: "The average strength of the jail was 191·09; 182 cases were treated during the year, the majority for miasmatic diseases; 24 deaths occurred, 2 from remittent fever, 6 from dysentery, 8 from cholera. The greater number of these were amongst men admitted into jail in a broken-down state of health. Smallpox, in a modified form, prevailed in the early part of the year among the inhabitants of the District; and cholera made its appearance in the latter end of November among the prisoners." From 1868 to 1874 there was no severe outbreak of cholera, though the District has never been free from it. In 1873 there were 15 cases in the jail. In the months of April and May of the present year (1875) in the south-west of the District, in police divisions Adamdíghi, Bádalgáchhi and Sherpur, it assumed the proportions of an epidemic. The outbreak was very sudden, and no satisfactory reason is assigned for it. It was also very fatal,—in one village 25 persons were attacked and died the same day. A very few cases occurred in the jail. As a precautionary measure, a number of prisoners were kept in tents on the further side of the river.

VACCINATION.—The principal references to the existence of smallpox that I have met with have been noticed above. It does not seem within the last twenty years to have assumed the character of an epidemic, and at the present time it is not a prevailing disease in the District. The Musalmán population are said to readily submit themselves and their children to vaccination. The vaccinators are now chiefly drawn from the ranks of the old inoculators, who willingly come for the lymph. Some know also how to obtain the virus from the pustules on the seventh or eighth day of eruption. The following is an extract from Surgeon-Major Lidderdale's Annual Report for 1874, in reference to the Dárjíling circle of vaccination, to which Bográ belongs: "The full number of operations has been kept up in Bográ; 18,477 against 16,469 in the previous year. Each vaccinator operated on 3079·5 persons. Except in November, when the vac-

cinators were not quite in hand under a new native Superintendent, the work of the District was excellent. On account of the native Superintendent's promotion to officiate as Deputy-Superintendent, I visited Bográ twice during my tour, which I had never been able to accomplish before, and showed the men that there was to be no decline from other years; and on my second visit I was much pleased with everything. The ratio of success was quite up to 98·36 per cent. Several of the instructed inoculators again came forward for instruments and lymph, but I am sorry to say they have submitted no returns. There was a municipal vaccinator for Bográ and one for Sherpur, so that the birth-rate must now be more than overtaken, and the introduction of Act IV. (B.C.) of 1865 made most advisable. Two inoculators have again appeared in the field; one spreading smallpox over Adamdíghi, the other over outpost Dhunot of Sháriákandí. From fewer of them having come forward for vaccine lymph this year than usual, and from their having again begun the practice of variolation, which had been in abeyance for several years, I feel sure that they will never be convinced that the Government is in earnest about vaccination until it forbids inoculation by law. In Khetlál *thánd*, operations were commenced in November. This tract extends over 118 square miles, and has a population of 38,632, or only 327 persons per square mile, being the least populous *thánd* in Bográ. The work was completed by the end of January, and a number of villages which had been removed into the Síbganj jurisdiction were also completely protected, and the *thánd* of Adamdíghi begun. Here, however, the operations had to be scattered, as an inoculator had spread smallpox into many villages. There was some opposition also created by a man calling himself a vaccinator, who had been at work for some time, discrediting the operations of the Government men when they came into his vicinity. The native Superintendent reports that, after seeing what he did, he could not find a case of true vaccination. There are 223 villages in Khetlál, out of which I verified the returns in 182. There were 12,836 people vaccinated in Khetlál out of a population of 38,632, nearly a third, showing how little protection is afforded to them by inoculators. Four hundred and thirty-five villages were protected during the season. The protected area in Bográ now consists of *thánás* Bográ, Síbganj, and Khetlál, with a population of 314,808, or nearly half of the whole District."

Fairs as Causes of Disease.—In 1870 the Civil Medical Officer of Bográ reported to me: "Fairs in this District happily take place

during the most healthy season of the year; and except in the past year, no appreciable result has ever followed to induce me to believe that they have been productive of disease." The principal fairs are six in number—(1) Gopináthpur, in police division Khetlál, is held at the beginning of March, and lasts eight days. It is attended by about 10,000 people. Sellers come from the surrounding Districts, and there is a large sale of small ironware and cloth. (2) Mahásthán, near the famous shrine before described, is held in the end of March, on some of the *pírpál* land connected with it. It lasts fifteen days, and is attended by 30,000 people. In the present year (1875) there was a considerable outbreak of cholera, which spread southward to the town of Bográ. (3) Hindu Kasbá, in police division Khetlál, occurs in May, at the time of the Muhammadan festival called Ghází Miá's marriage. (4) Kelná Kushiyá, in police division Sherpur, occurs in the same month, at the time of the same festival. This and the last-mentioned fair continue only one day, and are each attended by about 7000 people. (5) Goláb Bágh, occurs in April or May, and is attended by about 10,000 people. It is important as a cattle fair. (6) Bogá, in April, is attended by 6000 people, and is the largest commercial meeting in police division Sháriákándí.

Cattle Diseases.—The records of the District do not give any account of cattle disease previous to 1865; but there is no doubt that various forms of murrain have always been periodically prevalent, and often attended with great mortality. In January 1867 the Commissioner of the Rájsháhí Division made a report to the Bengal Government on the disease then prevalent in Bográ, which the Indian Cattle Plague Commissioners in 1871 declared to be "a correct and detailed description of the symptoms, rendering it manifest that the murrain was nothing else than the rinderpest, and precisely what the natives call *guti* or smallpox." The Magistrate of Bográ describes it as a disease which the natives consider as equivalent to cholera in man, and says it was epizootic in some parts of the District in May 1866, and that not much more than 5 per cent. of the cases recovered. It began with fever, attended with shivering, dry skin, and difficult breathing, disinclination to move, the eyes dull and attacked by flies, running from the eyes, nostrils, and mouth, saliva and breath fœtid; the tongue swells, the animal neither eats nor drinks, there is slight cough, urine yellow and fœtid, extreme purging sets in, the evacuations are fœtid and tinged with blood, and the disease lasts about three days; there are no pustules, the feet and mouth are not sore,

the fever goes off, and the animal becomes cold all over. The native treatment is ginger and *ruhijirá* and bamboo leaves; *dhaduk* leaves, cockroaches, cotton seeds, and the leaves of the jute are also administered. In 1869, this disease, known by the natives as *basantá*, broke out in the police circles Pánchbíbí, Bádalgáchhi, Bográ, and the south of Sháriákándí. Of 2060 head of stock, 481 or 23 per cent., were attacked in eleven villages; and of these 251, or 52 per cent., died. At the same time there was an outbreak of *batan*, or foot-and-mouth disease, in police circle Sháriákándí, chiefly within the jurisdiction of the northern outpost of Madhupur. It prevailed in twenty-two villages, having an aggregate stock of 6270 cattle, of which 2359, or 37 per cent., were attacked. If the police returns are to be trusted, the mortality was very small. The following is a description of this malady by Mr Bignold, the Magistrate: "The animal at first coughs; after four or five days appears dull, and neglects to feed; viscid saliva is discharged from the mouth, and blood from the nose; the mucous membranes of the nose and mouth are covered with sores; sores also break out on the body, and blood is discharged from the anus. The animal generally dies within eight or nine days from the appearance of the cough. It is said that the mortality is greatest among those cattle which are allowed to drink copiously of water. A *rayat* of Madhupur informs me that he had five cattle affected; the symptoms were cough, dulness, chillings, loss of appetite, bristling of the hair, diarrhœa, sore mouth; no sores on the body, and no swelling of the feet. He knew of another case in which nine were affected from the same disease, of which eight died. Another *rayat* gives a similar description; two cows were affected in his village, and both died." The police of Madhupur reported 71 cattle ill at the beginning of March, and 21 new cases, 8 deaths, and 17 recoveries during the month. The absence of sores on the body appears to distinguish the disease existing in Madhupur from that in Sháriákándí. The Civil Medical Officer reports that he recommended to the people who consulted him immediate destruction of all animals attacked, and a scrupulous segregation of those showing the slightest symptoms of the disease. These directions were entirely disregarded, protection being sought from the scourge only by means of propitiatory offerings to the gods. He further states that in some cases it was very fatal, as many as 80 per cent. of the cattle attacked in some villages succumbing. The native treatment was the application of tar and turpentine to the affected parts.

INDIGENOUS DRUGS.—The following are the principal vegetable drugs used in Bográ District. The information has been obtained from local sources. (1) *Masiná* (Linum usitatissimum), a demulcent; (2) *Jáiphal* (Croton tiglium), a powerful purgative, used in venereal diseases, and an alleged cure for snake-bite; (3) *Kunch* (Abrus precatorius), the root of which is used instead of liquorice (Glycyrrhiza glabra) in diseases of the lungs; (4) *Jainti Pát* (Æschynomene sesban), a tonic, and applied externally to assist suppuration; (5) *Siyál Kántá* (Argemone Mexicana), a febrifuge; (6) *Palás* (Butea frondosa), used internally as an anthelmintic, and externally as an astringent; (7) *Akanda* (Calotropis gigantea), a purgative and emetic; (8) *Gánjá* (Cannabis sativa), the leaves of the male plant and the flowers of the female are mixed with tobacco for smoking; it is a narcotic and anodyne; *siddhi* is prepared from the male flowers; (9) *Kát-karanjá* (Cæsalpinia bonducella), a tonic and febrifuge; (10) *Dhaturá sádá* (Datura alba), an anti-spasmodic and anodyne; (11) *Amlaki* (Emblica officinalis), an astringent; (12) *Anantámul* (Hemidesmus Indicus), an alterative and diuretic, used by European physicians as a substitute for sarsaparilla; (13) *Amrul* (Oxalis corniculata), an easy aperient; (14) *Nilkalmi* (Ipomæa cærulea and Pharbitis nil) produce the strong purgative seed called *káládáná*; (15) *Byákur* (Solanum Indicum), a tonic and alterative; (16) *Somráj* (Vernonia anthelmintica), a decoction from the leaves is applied as a lotion to wounds; (17) *Indrajab* (Wrightia antidysenterica), used in bowel complaints; (18) *Syámlatá* (Echites frutescens), a tonic; (19) *Harharia* (Cleone viscosa), a decoction from the seed is used for pains in the ears; (20) *Táká pánna* (Pistia stratiotes), used in measles; (21) *Báblá* (Acacia Arabica), an astringent; (22) *Gol marich* (Piper nigrum), a stimulant; (23) *Elách*i (Amomum cardamomum), a stimulant and febrifuge; (24) *Nebu* (Citrus limonum), an anti-scorbutic; (25) *Garjan tel* (Dipterocarpus lævis), a diuretic; (26) *Pudina* (Mentha sativa), used in dyspepsia; (27) *Til* (Sesamum orientale), a demulcent; (28) *Haritaki* (Terminalia chebula), a purgative.

DISPENSARIES.—There are three dispensaries in Bográ District, two of which, at the Civil Station and Naukhíla, are main dispensaries; the third, at Sherpur, being a branch of the Bográ one. The following details of the amount of relief afforded, both in a normal year, and in a year remarkable for its great heat and unexceptionally small rainfall, are derived from the Annual Reports of the Surgeon-General for 1872 and 1873.

THE BOGRÁ DISPENSARY was established in 1856. The building, which is the property of the charity, and accommodates twelve patients, is in good repair. The attendance of patients has fallen off of late years, a fact which is attributed to the opening of two other dispensaries in the District. The death-rate in 1872 was 12·9. No surgical operations of importance were performed. The Civil Medical Officer remarks that, notwithstanding the preponderance of Muhammadans in Bográ, who form 80·7 per cent. of the total population, out of the outdoor patients only 5·55 per cent. were Muhammadans, 90·1 being Hindus. The indoor patients numbered 58 Muhammadans and 47 Hindus. Only 44 Muhammadan and 71 Hindu females attended; and the number of children was 55 Muhammadans and 54 Hindus. No epidemic occurred during the year 1872, but sporadic cases of cholera were heard of throughout the District. The financial state of the dispensary has improved. The year opened with a deficit of £1, 12s., and closed with a balance in hand of £29, 18s. In 1873, the building was reported to be in great need of repair; the necessary repairs, however, were to be undertaken as soon as sufficient funds could be collected for the purpose. It was also contemplated to make arrangements for taking in obstetric cases, and instructing *dháis* or midwives. The institution afforded relief to 1692 out-patients and 151 in-patients in 1873, against 1466 and 105 respectively in 1872. The death-rate amounted to 15·2 per cent. of persons treated, against 13·3 in the previous year. The increase was owing to a number of moribund cases being sent in by the police. The native doctor reports that no epidemic prevailed; but that a few cases of cholera occurred in the town and neighbourhood, and that smallpox was also met with in the west of the District. The local income of the year amounted to £102, os. 6¼d., against £100, os. 10½d. in 1872 and £46, 12s. in 1871; of this sum, £20 were received as a donation from the *zanánd* School Committee. This dispensary was inspected by the Deputy-Surgeon-General on the 25th November 1873. He reported that: "Much pains are evidently taken in the management of the institution, the improvements and additions under consideration are in the right direction. Better and increased accommodation, more beds, clothing, &c., are wanted; but Mr Lyons is doing all he can, assisted by the Magistrate, to develop the dispensary into a District hospital."

THE NAUKHILA DISPENSARY, supported by Ráják Pramatha Náth Rái Bahádur of Díghapatiyá, has been in existence since November 1871. It was fully opened on the 22d of July. The dispensary is

situated about eighteen miles east of the Head-quarters Station, and a few miles south of the Bangálí river. The dispensary building is a thatched bungalow, consisting of wooden posts, which stand in a masonry plinth, the walls being formed of bamboo matting. The principal diseases treated during 1872 were bowel complaints, skin diseases, rheumatic affections, ague, chest complaints, nervous affections, and goitre; cholera prevailed to some extent during the last two months of the year, and some cases of smallpox broke out in April. The local income for the year amounted to £108, 7s. 9d., leaving, after all expenses were paid, a balance in hand of £21, 19s. 1⅛d. During 1873, 4282 patients were treated, against 1294 during six months of 1827: the daily average attendance was 54·3. The requirements of the dispensary are reported to be a suitable residence for the assistant-surgeon in charge, and the provision of proper security for the medical and surgical stores.

Sherpur Branch Dispensary was established on the 4th September 1872. The building, which is constructed of mud walls and thatched roof, consists of two rooms and a verandah; 466 patients were treated from its opening up to the end of 1872. The dispensary is under the control of the Sherpur Town Committee, which contributes £4 per mensem to its support, the inhabitants supplementing this by a voluntary subscription of £2 a month. It is well adapted for the purpose of an outdoor dispensary, for which it was specially built. The total number of patients treated during the year 1873 amounted to 1510, against 466 during the four months it was opened in 1872. The daily average attendance was 22·8. The amount realised from local subscription during the year was £13, of which Europeans subscribed £2, 8s., and natives £10, 12s.

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